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MEMOIR OF THE REV. EDWARD STENNETT.

EDWARD STENNETT was pastor of a Sabbatarian Baptist church, at Wallingford, Berks, in 1686; how much earlier we have not been able to ascertain. The following account is extracted from the life of his son Joseph, prefixed to his works:—

"The part Mr. Edward Stennett took in the civil wars, being on the side of the parliament, exposed him to the neglect of his relations, and afterwards to many difficulties. He was a faithful and laborious minister, but his dissent from the established church, depriving him of the means whereby to maintain his family, which was large, he applied himself to the study of physic; by the practice of which, he was enabled to bring up his children, and to give them a good education, notwithstanding he bore a considerable share of the persecutions which the Dissenters underwent at that time. While I speak of his sufferings, it may not be amiss to preserve an account of one very extraordinary deliverance he met with, and which I have heard his son relate in the following manner:—

"He dwelt in the castle, at Wallingford, a place where no warrant could make a forcible entrance, but that of a Lord Chief Justice; and the house is so situated, that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent; so that for a long time he kept a constant and undisturbed meeting in his hall. A gentleman who was in the commission of the peace, and his very near neighbour, being highly incensed at an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house, in order to a conviction, in the rage of disappointment, resolved, together with a neighbouring clergyman, to do it by subornation of witnesses. They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard praying and preaching there, though they had never been in the house on those occasions. The clergyman's conduct in this affair was the more censured, because he had professed a great esteem for Mr. Stennett, and was under considerable obligations to him, having often had his assistance, in the way of his profession, as a physician for his family, without

any reward, Mr. Stennett, finding an indictment was laid against him, on the Conventicle Act, founded on the oaths of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it, and accordingly did so. The assizes were held at Newbury; and when the time drew near, there was great triumph in the success which these gentlemen proposed to themselves; when on a sudden the scene was changed; news came to the justice, that his son, whom he had lately placed at Oxford, was gone off with a player; the concern whereof, and the riding in search of him, prevented his attendance in the court. The clergyman, a few days before the assizes, boasted much of the service which would be done to the church and neighbourhood by this prosecution, and of his own determination to be at Newbury to carry it on; but to the surprise of many, his design was frustrated by sudden death! One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered. In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing; he was a gardener, who had been frequently employed by Mr. Stennett, as day-labourer, but never lodged in his house, nor was admitted to the religious assemblies held there. They thought to make him, as he was a servant to the family, a very material evidence, and kept him in liquor for several days for that purpose. But coming to his reason, just as the assizes drew on, he went about the town exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him, and absolutely refused to go; so that when Mr. Stennett came to Newbury, neither prosecutor, nor witness, appearing against him, he was, of course, dismissed. His wife was Mrs. Mary Quelch, whose parents were of good repute in the city of Oxford. By her he had several sons, and one daughter. His eldest son, Jehudah, afterwards an eminent physician at Henley-upon-Thames, wrote an Hebrew Grammar, at nineteen years of age, which was printed, and well received by the public. Another son, Benjamin, was a valuable and useful minister, but died young. His daughter, chiefly by the instructions of her brother Joseph, acquired such skill in the Greek and Hebrew languages, as to consult the scriptures in their originals, with ease and pleasure. She was an excellent woman, and was married to a worthy gentleman, Mr. William Merton, of Knaphill, in the county of Bucks."

From the church-book of the celebrated Francis Bampfield, of London, we find that Mr. Jehudah Stennett resided in London, in the year 1686, and was one of the members of the church, at Pinner's Hall. Mr. Joseph Stennett joined it soon after. A memoir of this celebrated man will appear in our next number.

Mr. Edward Stennett and his wife died at Wallingford, and the following epitaph, written by their son Joseph, is inscribed on the tomb erected for them:—

"Here lies an holy and an happy pair;
As once in grace, they now in glory share:
They dar'd to suffer, but they fear'd to sin;
And meekly bore the cross, the crown to win:
So liv'd, as not to be afraid to die;
So dy'd, as heirs of immortality.
Reader, attend: though dead, they speak to thee;
Tread the same path, the same thine end shall be."

ON

CHRISTIAN FORGIVENESS.

THE nature of Christian forgiveness is a subject of the highest importance. Life or death, heaven or hell, are attached to the exercise or the neglect of it. Though the pardoning love of God, through the Lord Jesus Christ, is the only *source* of a sinner's salvation, yet the forgiveness which we are required to exercise towards each other, is explicitly stated to be a *term* of that salvation. "If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

In a brief discussion of this interesting subject, three questions present themselves for our consideration:—What is Christian forgiveness?—What are its pre-requisites?—and, In what manner, and to what extent, is it to be exercised?

I. WHAT IS CHRISTIAN FORGIVENESS? *Forgiveness* is an exercise of benevolence towards an offender, wherein the punishment strictly applicable to his crime is remitted: in order to constitute it *Christian* forgiveness, the motives inducing its performance must be drawn from the forgiving love of God, as communicated through Jesus Christ. "Be ye kind one to another, forgiving one another, even as God, for Christ's sake, hath forgiven you."

It does not appear certain, however, that the forgiveness which "belongeth to God," is to be considered as *an exact pattern* of that forgiveness which we are called upon to exercise towards each other; or, that similar accompaniments and consequences attend them both. It may not be unprofitable to notice, in this place, those circumstances of *disagreement* which exist between *Divine* and *Christian* forgiveness.

1. Divine forgiveness is *sovereign*. "He hath mercy *on whom he will* have mercy." On the contrary, we are *commanded* to forgive, under a penalty of receiving "judgment without mercy." And our obligation is as *universal* as it is peremptory: "If *any one* have a quarrel against *any*."

2. Divine forgiveness is *the spontaneous effusion of love to man*. "God so loved *the world* that he sent his only-begotten Son," &c. The essential happiness of God would not have been disturbed, had man been consigned to merited perdition; nor is the communication of pardon beneficial to any but the unworthy objects of it. On the contrary, while Christian forgiveness is our duty, it is also *highly advantageous to ourselves*. Its exercise is a *luxury*, which none but those who feel it can appreciate. "It is a man's *glory* to pass over a transgression." *Present peace of mind* and *Divine forgiveness* are its inseparable attendants. "The merciful man doth good *to his own soul*." Hence it is evident, *self-interest*, though not the ruling motive of a Christian, in the exercise of this grace, is essentially promoted by it.

3. Divine forgiveness is *invariably accompanied by reconciliation, and a restoration to former friendship*. It is the prerogative of Deity to change the heart, to convert the adversary to a friend, the sinner to a saint. God is not

described as being reconciled to man, but as reconciling man to himself. (Rom. v. 10. 2 Cor. v. 18.) This, however, is not in our power; and cases requiring our forgiveness will occur, wherein reconciliation would be totally *impracticable*. For example:—Two friends gradually, though almost imperceptibly, lose their esteem for each other. Circumstances occur, which eventually occasion an entire separation. Thus situated, one openly abuses the other. On reflection, he is grieved for what he has done; and (though not, as formerly, on terms of friendship, neither *can* be, owing to other circumstances,) thinks it his duty to acknowledge his offence, and to express his sorrow on account of it. On this acknowledgment, forgiveness ought to be exercised; yet no one will plead, that, in order to constitute it genuine forgiveness, it must be accompanied with reconciliation.

Again: As, in some cases requiring forgiveness, reconciliation would be impracticable; so, in others, a restoration to former friendship would be equally *unsafe*. *Treachery*, for instance, especially if repeated, renders it necessary for the injured party to stand aloof. Forgiveness must certainly be exercised with reference to the particular offence which is acknowledged and deplored; but we are not required, after the discovery of repeated instances of treachery, or, indeed, of a single instance, to renew former familiarity: this would be nothing less than to re-admit into our bosoms one who had betrayed the most sacred trust; one who could give no security that, at some future period, when the first strong feelings of compunction had subsided, and another opportunity presented itself, he should not repeat the offence. The rejection of such a proposal as this, would be fully compatible with the exercise of Christian forgiveness. It would resemble the conduct of a judicious bystander, who would naturally and justly reason, "If this man is capable of betraying his friend, I will not be his friend." And it would be preposterous to require more confidence and familiarity (which are included in reconciliation) from one whose friendship had been abused, than from an indifferent and uninjured person. We ought rather to profit by experience, and, while we must not withhold our forgiveness, cautiously *avoid* the pit into which we have fallen. This is a maxim of prudence, inculcated by the wisest of men: "He that goeth about as a tale-bearer, revealeth secrets: *therefore meddle not* with him that flattereth with his lips."

If these remarks are correct, it will follow, that Christian forgiveness is a remission of punishment due to an offence, including, where it is practicable and safe, a renewal of former friendship between the offender and the party against whom the offence has been committed.

These observations, while they prove our obligation to exercise Christian forgiveness towards those who have offended us, are also calculated, it is hoped, to console the minds of many conscientious Christians, who, because they cannot at all times feel at liberty to renew former familiarity, are fearful lest they should be defective in the exercise of that important grace; but who, nevertheless, could they ascertain that forgiveness and reconciliation were distinct graces,

could, with holy confidence, appeal to the Searcher of hearts, "Lord, thou knowest all things: thou knowest that I forgive!"

It may be necessary, however, to observe, that though forgiveness and reconciliation are distinct graces, yet they are not *so* distinct, but that the latter may, in many cases, and in some instances *must*, accompany the former. Like two amiable sisters, they *generally* go hand in hand, and he who entertains one, loves the other: but they are not inseparable.

Having stated my ideas on the nature of Christian forgiveness, I proceed to inquire,

II. WHAT IS REQUIRED FROM THE OFFENDER BEFORE FORGIVENESS CAN BE CONSISTENTLY COMMUNICATED TO HIM?

It may be remarked, generally, that this will materially depend upon the degree of turpitude attached to the offence, or the peculiar circumstances attending it. Our code of laws justly suppose different degrees of guilt to exist in *accidentally* killing a man, and *murder*. And, in contemplating offences between men, we are not to look so much at the effect, as the *intention*. Some offences may be committed *inadvertently*, others *designedly*: some may be the effect of *folly* and *indiscretion*, others of *malice*: some, through an unforeseen failure, may have existed only in intention, and, consequently, produced *no actual injury*; while others, having been acted out, have produced consequences *irreparable*. It requires no very great penetration to perceive, that the requisitions previously to the communication of forgiveness must, in each of these cases, be different. As, however, it would be a difficult task to enumerate every offence, or, indeed, every kind of offence, daily occurring between man and man, so it must be equally difficult to assign to every species of offence its appropriate treatment.* But it may be remarked,

1. It is necessary that the offender exercise *repentance*. The exhortation of Peter to Simon Magus, proves the necessity of repentance before the communication of *Divine* forgiveness. "*Repent*," says he, "and pray God, if, perhaps, the thought of thine heart may be forgiven thee." This is also applicable to *Christian* forgiveness. Our Lord says, "If thy brother trespass against *thee*, rebuke him; and *if he repent*, forgive him." At the same time, as we cannot penetrate the heart, we must be satisfied with a *profession* of repentance, unless circumstances clearly evince it to be insincere.

2. It is necessary, and naturally arises out of repentance, that the offence be *acknowledged*. If men refuse to acknowledge their faults, it would be preposterous in them to profess their repentance. We are informed in the page of inspiration, "He that *covereth* his sin shall not prosper." "I *acknowledged* my sin unto thee," says David, "and mine iniquity have I *not hid*. I said, I will *confess* my transgressions, and thou forgavest the iniquity of my sin." And this is applicable to the offences between men; since without it there can be no evidence of repentance,

* Doubtless there are offences hourly occurring, either through inadvertence or inattention, to which no importance can be attached. These cannot be included in this inquiry; and, for the most part, ought to be *passed by*, without any formality, or, at most, with an intimation that they were not unobserved.

and, consequently, no claim to forgiveness.* The acknowledgment here intended, must *exclude all reserves*, or even attempts to *palliate* or *extenuate* the fault. A *frank* acknowledgment is absolutely necessary to prove our repentance. DUPLEX had long accustomed himself to betray the confidence reposed in him, supplying any deficiency of materials from the repository of his own malevolence. At length, a discovery threatened a complete exposure of his character. He denied — hesitated — extenuated —blundered an acknowledgment —retracted—confessed partially — recriminated — apologized — and, at length, through dint of threatening, acknowledged all that had been discovered, and hoped he should not be exposed. INGENUOUS had also committed a great sin against God and man, though not very extensive in its consequences. It burdened his mind—it was insupportable. At length, with a heart ready to burst, he frankly acknowledged what, in all probability, would never have been discovered; evinced genuine contrition, and implored the forgiveness he scarcely presumed to expect. The reader will easily determine which acknowledgment was expressive of repentance.

3. In order to constitute our repentance genuine, it must be accompanied by a determination to *abandon* the offensive conduct. The gracious declarations of Jehovah are accompanied with this condition, "If my people shall *turn from* their wicked ways, then will I hear from heaven, and forgive their sin." "Let the wicked *forsake* his way, and the unrighteous man his thoughts," &c. "Whoso confesseth and *forsaketh* his sins shall find mercy." And though no man can guarantee, that at some future period he shall not be guilty of a repetition of the offence, it is but just that he should manifest, at least, an *intention to forsake* what is offensive, otherwise he is again deficient in evidence of his repentance.

4. In cases where it is applicable and practicable, *restitution* ought to be made. By this was the sincerity of Zacchæus's conversion manifested: he restored four-fold.

5. In cases where *character* is injured, it is required that the offender *counteract* the evil. Unless he is willing to *contradict* the slander he has uttered, however painful it may be, he has yet to prove the sincerity of his repentance, and his reluctance would justify the suspicion, that his apparent compunction is merely on account of consequences.

To some these will be *hard sayings*, especially as the terms of *human* forgiveness. They would have no objection to confess to *God;* but they cannot see the fitness of *stooping* and *cringing* to *men*, perhaps no better than themselves. They cannot endure that *so much* should be made of *a few* rash words, of *no consequence* whatever. No, indeed, they cannot see so much *harm* in what they have done; and if it was not *exactly* the thing, *allowances* ought to be made—no one is *infallible!* Thus it is that thousands manifest that they have not a single feeling of contrition *for what they have done*. Who does not perceive, that in

* "*Claim* to forgiveness." This expression is used merely with reference to *human* forgiveness; as it is not to be imagined, that the most sincere and complete repentance constitutes for a sinner any *claim* upon *Divine* forgiveness.

all this there is not the least approach to any thing like genuine repentance?

But a serious and candid reader may also here be disposed to ask, 'And *is* all this required before we ought to exercise forgiveness? *Must* we restrain our feelings of pity and affection? *Must* we appear resentful and so tenacious of injury, as to retain a sense of it in all our future dealings towards the offender? Or ought we not rather to remember who hath said, "Vengeance is *mine*, and *I* will repay?"'

To this amiable and plausible protest it is replied: There are duties which we owe to our enemies—we are commanded to *love* them, but we are not commanded to *forgive* an offence *unrepented* and *unacknowledged*. Doubtless we ought, *even previously to any concession*, to cherish *pity*, and a disposition to exercise *kindness* towards the offender. We ought to *pray* for him, that he may receive *Divine* forgiveness; and we ought to remove every impediment to a frank acknowledgment of his offence; especially if we perceive symptoms of a returning mind, we ought to encourage them, to meet them, to make it manifest that we stand ready to forgive. But all this is not forgiveness. To exercise forgiveness of *injuries unlamented*, is to abandon justice and sanction crime. Mercy is an amiable feeling; but mercy at the expense of justice, is no longer mercy, but sinful connivance.

"*If* he repent, *forgive* him," is, however, a command emanating from the highest authority, the neglect of which involves the most tremendous consequences. It remains, therefore, now to inquire,

III. IN WHAT MANNER, AND TO WHAT EXTENT, IS THIS FORGIVENESS TO BE EXERCISED? To which it is replied,

1. *Instantaneously*. The Father of mercies is represented as *waiting* to be gracious, as *ready* to forgive. In like manner, we should manifest that we *stood prepared*, with the blessing in our hand, as it were, which we were anxious to communicate, and impatient of every delay. Upon repentance, forgiveness is our *instant* duty: there must be no hesitation, no intervening considerations. Repentance and forgiveness, though the duties of different individuals, are intimately and invariably united in the word of God; and "what God has joined together, let no man put asunder," *even for a moment*.

2. It must be communicated *cheerfully*. "He that showeth mercy, let him do it *with cheerfulness*." Forgiveness is a duty, but it must not be communicated *merely* as a duty. We must show that we esteem it a *privilege*—a *luxury*. "Forgiving iniquity, transgression, and sin," is the grand characteristic of Jehovah. Let us, then, by the cheerfulness with which we exercise this grace, show that it constitutes a prominent feature in our characters; that instead of an awkward, uneasy, unusual act, it is that without which we cannot feel *happy*.

3. It must be exercised *fully* and *universally*. The magnitude of the offence must not be any obstacle. The greatest offence against us will not bear a comparison with the least of our sins against God. Yet he hath said, "Though your sins be as *scarlet*, they shall be *white as snow*; though they be red like crimson,

they shall be as *wool.*" Jehovah is represented as *rich* in mercy, and *plenteous* in redemption. And our forgiveness should be *full, without any reserves.*

4. Our forgiveness must be *final.* To adopt a common adage, we must forgive and *forget.* Respecting his people, the Lord says, "I will forgive their iniquity, *and their sins will I remember no more.*" A recurrence to past offences, indicates that we have never yet fully forgiven them. Genuine forgiveness includes a *blotting-out,* an *erasure,* an *entire cancel,*—that shall preclude a re-appearance at any future time, when some new offence presents itself to our notice.

5. Our forgiveness must be exercised *frequently.* "To the Lord our God belong *mercies* and *forgivenesses.*" He is represented not only as forgiving, but as *multiplying pardons.** Indeed, were it not so, what would become of *us?* Shall we then be weary in this good work? Shall we, who have received ten thousand pardons, refuse to forgive the comparatively few offences that are committed against us? Our Lord said to his disciples, "If thy brother trespass against thee *seven times in a day,* and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until *seventy times seven.*"

The parable of the unforgiving servant, who had received mercy, is very striking, and will form an appropriate conclusion to these remarks. "His Lord called him, and said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise* (adds the compassionate Saviour to the disciples) *shall my Heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.*"

Christian readers! We have all sinned, and have each need daily and hourly to cry, "God, be merciful to me, a sinner!" Well: through Christ, mercy can be communicated: he is the source of communication; but do not forget the *condition.* "Blessed are the merciful; *for they shall obtain mercy.*"

PETER.

* This, the writer is informed, is a correct translation of Isaiah, lv. 7.

DIRECTIONS FOR READING THE SCRIPTURES WITH PROFIT.

Of all the books which have engaged the attention of the human mind, there is no point of view in which the Bible is not pre-eminent. If we understand its doctrines, exemplify its precepts, and find spiritual enjoyment in reading it, we shall adore its author for condescending to give such a revelation to fallen man, and causing it to be translated into our native language, and circulated throughout our happy land.

In the days of Henry V. it was

enacted, "that whosoever they were, that should read the scripture in the mother tongue, they should forfeit land, cattle, life, and goods, from their heirs for ever, and be condemned as heretics to religion, enemies to the crown, and arrant traitors to the land." A glorious revolution has taken place since that period; and we have reason to believe the time not far distant, when every people upon earth shall read in their own language the wonderful works of God. The generality of their expressions form no objection against the scriptures themselves, for how could every man's case have a particular revelation? We ought wisely to consider how far their cautions, instructions, and promises, are applicable to our individual cases. God has dealt with us as we deal with our children: in things of inconsiderable importance, we give them general directions; but those, upon the knowledge of which their happiness depends, we endeavour to impress deeply on their minds, by frequent repetition. In the Word of God, things of minor importance are so connected with what is of greater, as to form a beautiful and useful *whole:* yet truths, a knowledge of which is inseparable from our present and future felicity, sometimes occur repeatedly in the same chapter. Happy are they, who, by Divine grace, possess a sincere desire to be instructed by them, and who submit their sentiments and practice to the control only of their influence.

We intend, in this paper, to give our readers a few directions for reading the sacred oracles with advantage; which, properly followed, under the blessing of heaven, will put them in possession of the pearl of great price, which the Bible contains.

1. Always remembering that the scriptures are the words of God, let that reverence and esteem be cultivated for them which their high authority and excellence demand. Without the sacred volume, darkness and uncertainty would fill our minds in reference to a future state. Without light to our feet, or lamp to our path, we should stumble on the obscure mountains of ancient heathenism; but from the Bible, a child may, in a few hours, learn more of a future state, than ancient philosophy ascertained without it in thousands of years. We can never be sufficiently thankful, that God, in various ways, and with gradually increasing clearness, continued to reveal eternal things, till at length life and immortality were fully made known by the gospel, and the message of salvation from sin and misery was sent by Him, whose dignity gives importance to his injunctions, and certainty to his promises. To read the scriptures therefore with inattention, must be highly offensive to him. Many, into whose hands they come, scarcely ever meditate on their interesting contents, but satisfy themselves with that, as a service to God, which only increases their guilt; and hence, instead of being benefitted by the reading of the scriptures, these only prove to them a savour of death unto death. The man of piety, however, while he reveres the authority of the sacred volume, and esteems its contents better than thousands of gold and silver, feels that it instructs him in what belongs to his everlasting peace. He finds himself full of darkness, and the world full of contradic-

tions: but from the Bible, light and truth break forth, whose cheering beams shine on the wilderness, and turn it into a fruitful field. Here we learn the character of God, and the nature of his law; that we have transgressed from the womb, and that infinite love hath provided a Saviour for the guilty, able to save, to the uttermost, all that come unto God, by him. The cross of Christ is discovered, in which the perfections of the Deity harmonize, mercy and truth meet together, righteousness and peace embrace each other, the dreadful malignity of sin is depicted, the worth of the soul displayed, the vanity of the world, and the exceeding riches of divine grace, are illustrated. Beholding the "Lamb of God, who taketh away the sin of the world," and possessing eternal life through him, afford more joy than the increase of corn and wine can possibly excite; discerning the glory and grandeur of the gospel, we say with David, "O how I love thy law! it is my meditation all the day!" The man who thus knows the value of the Bible, esteems it as the best article of furniture in his house, and if put to his choice, would rather be deprived of all his goods and chattels, than part with that. Learn, readers, if you would gain improvement from this book, to revere its authority as divine, and its communications as more valuable than all that earth contains.

2. In reading the scriptures, never lose sight of the ends they were designed to answer. "Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope." The Old Testament was intended by the Holy Spirit to administer comfort to the saints of the former dispensation, and to give support to the first Christians under their trials and afflictions for Christ's sake; it should answer similar purposes to us, that our faith being strengthened by the illustration and confirmation of the New Testament, we might have hope full of immortality and eternal life: yet the light of the former economy was in comparison of the present, only as the rays of the moon to the mid-day's sun. Revelation is now completed, "that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." The benevolence which runs through the sacred writings, properly considered, will endear them to our minds, and incline us to read them with more than ordinary interest. On the contrary, if this be lost sight of, our reading will be a mere matter of course, and these lively oracles will produce in us no good effect. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." If this be your case, your condition is far worse than the heathen, to whom the glad tidings of salvation were never sent. While, therefore, you rejoice that the providence of God hath placed you in a land of Bibles, rejoice with trembling, lest you be found among those, who, for the abuse of so distinguished a privilege, will be plunged into everlasting misery. The positions of human authors you may doubt; their conclusions you may question; and their reasonings you may, if you please, reject, without

dangerous consequences; but the Word of God demands your full belief and obedience. If you reject it, you have nothing left that can do you any good, no refuge in the storms of life, nor source of happiness in the hour of death. "He that believeth not shall be damned." Let us intreat you to read the holy scriptures, as one who considers them able to make him "wise unto salvation, by faith, which is in Christ Jesus," and as intended by their Divine Author for that very purpose.

3. Read the Word of God frequently, and by no means suffer your minds to be diverted from a constant attention to it. You will meet with temptations to neglect it, particularly if you are placed in business, which requires persevering diligence. If Satan cannot prevail with you entirely to omit this duty, he will try to persuade you to read but little, and to drive that little into a corner. When you are weary in body, and when your spirits are exhausted, by application to the world, he will permit you to hurry through a short chapter, or a *shorter psalm*, to quiet your consciences. But you must guard against this, by redeeming time, for the perusal of the sacred volume, for deliberation on what you have read, and for prayer, that a divine blessing may attend you in reading the scriptures. If you are not exposed to the continual run of business, other temptations will be tried to prevent your attention to the Word of God. The dulness and stupidity of your minds, will sometimes be such as to induce you to say, "Of what avail is it that I study the Bible; I have often read it to no purpose; I am so insensible as to understand nothing." Such ideas may arise partly from the state of your animal spirits, and partly from the influence the enemy of your souls has obtained over you, they require that you should rouse yourself to activity. Perhaps you can call to your recollection seasons of similar distress, from which you have been delivered by the blessing of God, applying some promise of his word to your minds; let such recollections have their proper influence. When, by sinning against God, you have brought darkness over your souls, it will be difficult for you to read what brings condemnation to your consciences, and you will be strongly tempted to forbear this exercise, especially in private. The longer this temptation is effectual, the more palpable will be your darkness, and heavier your distress. "Take with you words, and turn to the Lord, say unto him, take away all iniquity and receive us graciously, so will we render the calves of our lips."

It is not an uncommon thing for Satan to assault the people of God, by telling them that the scriptures are a "cunningly devised fable;" that to read them, persuaded they are divinely inspired, is the greatest weakness. This is a trying temptation, but genuine faith will overcome it. "He that believeth hath the witness in himself." What he has experienced he knows is of God, and finding the counterpart of his own feelings in the sacred writings, he can no more be argued out of their inspiration than of his own existence. When thus attacked, let the believer remember what God has wrought in him, and hold fast the word of truth. This "sword of the Spirit" must eventually overcome the adversary.

4. Never forget to accompany

your reading with prayer, for the teachings of the Divine Spirit of promise. David was not unacquainted with the contents of the Bible, and had experienced the effects they produced when he wrote the 119th Psalm; yet in the 18th verse he prays, "Open thou mine eyes that I may behold wondrous things out of thy law." The scripture is not to be understood by a careless survey; it must be a *search*, a humble, diligent, sincere, and persevering enquiry, attended by the blessing of God, or nothing can be understood to purpose. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." Past light will not do for future guidance; you must be continually looking to him who makes his word a lamp to guide to a city of habitation. It is not always necessary, on this occasion, to go into your closet, or to fall upon your knees; an ejaculatory petition offered to God, when you peruse his word, may be of great use to bring light into your mind. If you feel your ignorance, your need of perpetual instruction, and come to the fountain of knowledge with godly sincerity, it will not be in vain. "A very extraordinary thing," said one, "if I, who have read the Bible over and over in the original languages, have written criticisms and comments upon it,—a very extraordinary thing, that I should not be able to discover that meaning in the scriptures, which is said to be so plain, that '*a way-faring man, though a fool, shall not err in discovering.*'" And so it is extraordinary till we open this Bible, and then we see the fact explained. "The man who approaches the Word of God, in his own wisdom, shall not find what the fool shall discover, under the teaching of Divine wisdom." (Cecil's Works, vol. iii. p. 483.) One reason why Christians do not understand the truth, as it is in Jesus, with greater clearness, and enjoy more comfort from it, is a secret dependance on their own wisdom; they do not sufficiently consider the native blindness of the mind, and the *absolute necessity of divine illumination.* God hath said, "them that honour me, I will honour;" from which maxim he never departs; you must, therefore, honour him by seeking his assistance, in understanding his word, and he will honour you by "enlightening the eyes of your understanding, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power?"

Denham. G.

HISTORY
OF THE
BAPTIST CHURCH
AT
ALCESTER,
WARWICKSHIRE.

We regret that the earliest records of this church seem to be lost; but, amongst its law papers, is a transaction relative to the ground on which the present meeting-house stands, bearing date 1640, in the 16th year of Charles I.; at which time, it is evident, that a Baptist church ex-

isted at Alcester. One of the members living in 1712, was baptized at Alcester, as early as 1655, and stands at the head of a list, taken in the former year, as the oldest member.

About that time, seven of the inland Baptist churches "agreed to hold fellowship together, for their mutual comfort and edification;" and after agreeing on certain articles of faith, as their bond of union, which were sent to each church for approbation, their first meeting was held at *Morton-in-Marsh*, on June 26, 1655. Two years afterwards, this association was held at Alcester; namely, on the 15th, 16th, and 17th of September, 1657, at which meeting, the circumstances of the church at Leominster, formed the preceding year, were canvassed, it was acknowledged as properly constituted, and received into the association.

The ministers and officers of the church, at this period, are entirely unknown; but when the general assembly of the Baptist denomination was held in London, September, 1689, the church at Alcester sent, as messengers, John Willis, their minister, and a private brother, John Higgins, whose name appears in the list of members, as baptized ten years before this appointment.

The present church book commences in 1712, with a list of members, at that time, in the hand-writing of the celebrated Bernard Foskett, who was received, by letter, from Mr. Piggot's church, London, April 29, 1711, and who probably officiated as pastor, or elder, of the church. The members, in this list, amount to upwards of *one hundred*, among which are the names of the grandfather, and great grandfather of the present Dr. Ryland, who were baptized at Alcester; and of John Beddome, received, by letter, from Mr. Keach's church, in London, September 19, 1697. In the same year as the above list, we find that brethren Beddome, Foskett, and John Ryland, sen. were appointed messengers to the association, held at Leominster; and on the following year, 1713, the former two were messengers to the association at Bromsgrove. From the change of hand in the church-book, after this, it should seem that Bernard Foskett, removed about the year 1714.

From the minutes of 1712, we find it was agreed to break bread at Bengworth, and Henley-in-Arden, the two branches of this church, every two months; and, agreed further, to introduce singing of the praises of God, into public worship. The following year, "as a means of keeping up communion with one another, and demonstrating to the world our union and peace;" it was resolved, that once in the year, as many members, at Alcester, as possible, should visit Bengworth and Henley branches, to commune with them at the Lord's Supper; and that there should be annually a general meeting of the whole church, at Alcester, at which its most distant members were expected to attend.

From this time to 1724, the minutes of the church are of a private nature; but on the 30th of May, in this year, four deacons were ordained, by the laying on of the hands of their elders, Mr. Beddome and Mr. How. The following day, Mr. Beddome was dismissed to the church in the Pithay, Bristol, and it seems Mr. How was removed, by some means, soon after; for in 1726, while destitute of a pastor, it was

resolved that Robert Dorsett should be authorized to administer the Lord's Supper to either of the branches as often as required, till they obtained a proper officer for that service.

Soon after this, Mr. John Overbury, received by letter, from Tetbury, Oct. 20, 1729, became pastor of the church at Alcester; and in 1731, brother Belcher was allowed to administer the Supper at Henley. On April 30, 1732, brethren living in and about Evesham, were dismissed to form a separate church, at Bengworth, having Mr. Jacob Mower for their minister. About the same time, the three persons last mentioned, assisted at the formation of the church, in Cannon-street, Birmingham.

After a long and respectable service of the church, Mr. Overbury died at Alcester, May 28, 1764, and lies buried under a stone, in the middle of the meeting-house. In December, 1766, Mr. Thomas Skinner was received into the church, and ordained pastor, September 7, 1768. He remained highly esteemed among them till his death, February 15, 1782. A large marble tablet, in the meeting-house, records his memory and worth. Mr. Benjamin Spencer, a member of the church in Grafton-street, London, then a student at Bristol, was invited to visit Alcester, and was ordained in August, 1785. But soon afterwards, he gradually manifested his having embraced certain sentiments, contrary to those which are believed by this society, to be scriptural. His ministry was therefore no longer acceptable, and a separation took place.

The greater part of the following year, the church was served by Mr. William Pendred; and after that by Mr. J. Biggs, now of Devizes, until March, 1796. In the same month, 1797, Mr. Sprague, of Tiverton, came among this people; but being dissatisfied with the situation, he returned to Tiverton the following November. In March, 1798, Mr. James Smith, minister of the first church at Pershore, came on invitation, and remained as pastor until 1812.

In the spring of 1803, the members of this church living at Henley, were dismissed to form a separate body, and their present pastor, Mr. Stephen Barker, was ordained in the September following.

In the month of August, 1787, a place of worship was opened at Astwood, Worcestershire, about five miles distant, and regularly supplied by the Alcester minister. Mr. Smith residing at Astwood, and finding the labours of both congregations too much for his health, resigned the pastorship of Alcester, in 1812, with a view of presiding over the people in his own neighbourhood. A friendly dismissal was therefore given to the late pastor, and twenty-five members, to form a separate church, in September, 1813. This is the third church that has happily arisen from Alcester, over which Mr. Smith is still their valued and excellent minister.

In consequence of these changes, Joseph Price, a member of Cannon-street, Birmingham, then assisting at Oxford, was invited to Alcester, and ordained pastor, September 15, 1813, (see Baptist Magazine, Vol. VI. p. 85.) Since that time, a large and promising Sunday-school, of nearly 200 children, has occupied the attention of the congregation. Last year, a small piece of ground joining the meeting-house, was

purchased by voluntary subscriptions; and this year, two school-rooms, opening into the meeting-house, have been erected, which answer the double purpose of enlarging the place of worship, and affording very comfortable accommodations for instructing the children, both in public and private. The meeting-house was re-opened, after this addition, on July 9, 1817. "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us."

HISTORY

OF THE

BAPTIST CHURCH

AT

SHIPLEY.

Joseph Gawkrodger was baptized at Rawden, by the Rev. Jonathan Brown, 1750; began to preach in a private house, at the Holt, in Windhill, 1752. A Baptist church was formed in 1758, at Shipley, composed of members from the Baptist church at Rawden, and persons baptized at Shipley.

Ground was bought and a chapel built at Shipley, October, 1758. In this chapel Mr. Gawkrodger preached till 1767, and then removed to Bridlington. The church did not increase much during his ministry.

April 21, 1769. After the church here had been destitute of a pastor about two years, Mr. Luke Collinge was settled here: the Rev. James Hartley, of Haworth; William Crabtree, of Bradford; John Oulton, of Rawden; and John Fawcett, of Wainsgate, assisting. Mr. Collinge was originally a member of the Baptist church at Bacup, whose pastor was the Rev. Joseph Piccop. Mr. Collinge abode at Shipley not more than two years —changed his views—became an Independent minister—settled at Kendal, and died there a few years since.

In 1774, the church at Shipley was favoured in Providence to receive Mr. George Haines as its pastor. He was previously a member under the Rev. B. Francis, of Horsley, and dismissed from that church to Shipley, July 10, 1774. He was a man eminent for godly simplicity in his manners, and in all his conduct. It pleased God abundantly to bless his labours—many were added to the Lord—the congregation grew rapidly, and great grace was upon them all. Though this good man has been dead thirty-eight years, his name and memory are still precious to many. After Mr. Haines, Mr. Robert Gaze. Previously to his coming to Shipley, Mr. Gaze was settled at Dunstable, Bedfordshire. He removed from thence to Shipley, in Nov. 1781, and in May, 1782, took the small-pox and died. Mr. Gaze gave every evidence of sterling talent and piety; but "his sun went down while it was yet day." It is believed that he was originally a native of Norwich.

December 22, 1782, the Rev. John Bowser was settled at Shipley: a native of Sunderland. He had been preaching for some time at Sunderland, Whitehaven, and at Bolton, in Lancashire, previous to his removal to Shipley. At his coming, he was necessitated to follow his former business to support his family; the congregation, however, in-

creased, galleries were put up, and some years afterwards a side wall was taken down, and the chapel enlarged to its present size, 13 yards by 14 inside, and galleried on three sides. Mr. Bowser laboured here, with various success, till May, 1812, when he quitted his situation. He still remains an inhabitant of the village, but has not been able to preach for some time.

August 13, 1814, J. Mann, the present pastor at Shipley, removed from Benslem to Shipley. On his taking the oversight of the church, its number was 56; at present, March 30, 1818, its number is 103, although he has had to follow eight members to the grave.

The church at Shipley has, since its formation, sent out three ministers:

Ebenezer Cook, dismissed to the church at Dunstable, July, 1786. Died there.

Miles Oddy, to Haworth, June, 1787. Yet labouring there.

William Wade, to Ogden. Now living at Hull.

Shipley. J. M.

HISTORY
OF THE
BAPTIST CHURCH
AT
BRADFORD.

1751 and 1752.—A number of persons met for divine worship in the house of Elizabeth Frankland, at Maningham, near Bradford. In 1752, this people invited Mr. James Hartley, of Haworth; Mr. Richard Smith, of Wainsgate; and Mr. Henry Lord, of Bacup, to preach to them. Mr. Hartley baptized eight. Some from the church at Rawden united with the eight above, and they all moved to Bradford: took a place which had been used as a cock-pit, in 1753.

December 4, 1753, a church was formed at Bradford, consisting of 23 members; the day following, Mr. Crabtree was ordained over them: Messrs. Smith, Hartley, and Lord, assisting. Mr. Crabtree had been a member under Mr. Smith, at Wainsgate, and dismissed thence to Bradford.

1755.—Left the cock-pit, and built a chapel capable of holding 400 or 500 hearers. Ministry very much blessed: 60 joined in two years, and soon grew in number to 130.

1770.—Thirty members were dismissed to Farsley, a village five miles distant from Bradford, and a church formed there.

1782.—A new chapel built, to contain about 700.

1803.—Resigned his charge, after labouring at Bradford more than 50 years.

1805.—The Rev. Wm. Steadman, D.D. settled at Bradford in November; first year of his settlement at Bradford, added by baptism 46 to the church; and between November, 1805, and February, 1818, added 217.

1817.—Enlarged the chapel, to seat 900, and accommodate 300 Sunday-school children.—Cost £1000,—collected it all among themselves within a year.

Sent out to the ministry:

Mr. John Beatson, Hull, 1770; who had previously been among the Independents.

Mr. William Rowe, about the same time. Died at Farsley.

1807.—Mr. John Shepherd. Now at Upton on the Severn.

1810.—Mr. Thomas Wilcocks. Now at Plymouth Dock.

1816.—Mr. William Copley. Now at the Academy.

Shipley. J. M.

Juvenile Department.

VALUABLE DISCOVERIES.

We are commanded to give unto the Lord the glory due unto his name, both in the natural and moral world. I propose, in the following lines, to pay a tribute of veneration to the Divine wisdom and goodness of God, who has caused the most valuable discoveries to be made, at different periods of time, for the benefit of mankind; and, no doubt, ultimately to promote his designs of mercy to a lost and ignorant world.

MAGNET.

The Magnet, commonly called the mariner's compass, is not amongst the least favours of Providence to mankind; so great is its use in navigation.

It is probable, that the Chinese were acquainted with it many centuries before the western nations. It is useless now to attempt to settle the dispute between the Venetians and Neapolitans, as to the discovery: the former claim the honour, in Europe, about 1260, and the latter, about 1302; but though so beneficial in its application to the purposes of navigation, as to facilitate the intercourse of nations, the most distant, as well as the various islands of the ocean, yet this public blessing effected the ruin of Egypt, as a commercial nation, which, till then, was the grand emporium of the East and West; where the merchants of Asia and Europe brought their natural and manufactured productions; and, by barter, accommodated their respective countries; but which ceased to be the case after the passage to India, by the Cape of Good Hope, was known. How unstable are all human plans and arrangements! Three centuries before the Christian era, the conquests of Alexander produced a greater revolution in the commercial channels of the world: the successive events which effected it, were the taking of Tyre,—the conquest of Egypt,—the subjugation of India,—and, the discovery of the sea, south of that country

No person of serious and reflecting mind can contemplate the discovery of the Magnet, without admiring and adoring a wise and beneficent Providence; who, in the creation of our globe, has not omitted any thing necessary to the well-being of society; and when the time shall come, that the population of the world shall require more room, the intercourse of the different nations of men will be such, as to exchange the produce of their climes and industry, that a considerable part of the human race will be found living on the sea; which occupying, as it is known to do, two-thirds of the surface of our planet, is sufficiently extensive to accommodate and enrich a large portion of the human race.

PRINTING.

The next and most valuable discovery, was that of Printing, which began to appear between three and four centuries ago; and which an all-wise Providence caused to come forth, in due time, to be ready to serve the cause of the Reformation. The observation of Dr. Knox, in one of his essays, is too pertinent to be omitted here: "To the art of Printing, it is acknowledged, we owe the Reformation. It has been justly remarked, that if the books of Luther had been multiplied, only by the slow process of the hand writing, they must have been few, and would have been easily suppressed by the combination of wealth and power: but, poured forth in abundance from

the press, they spread over the land with the rapidity of an inundation, which acquires additional force, from the efforts used, to obstruct its progress. He who undertook to prevent the dispersion of the books, once issued from the press, attempted a task no less arduous than the hydra. Resistance was vain, and religion was reformed: and we, who are chiefly interested in this happy revolution, must remember, amid the praises bestowed on Luther, that his endeavours had been ineffectual, unassisted by the invention of Faustus."

Besides, the important services which it has rendered to the arts and sciences, and to every species of useful knowledge, places it in the rank of an ally to the universal diffusion of improvements and happiness; so that, excepting the articles oratory and poetry, the last three centuries have witnessed improvements equal to three thousand years previous.

VACCINATION.

VACCINATION appears to have the next claim on universal admiration. The name of Dr. Jenner will be ranked, by the historian, amongst the greatest friends to humanity; and if a fair estimate could be made of the prevention of misery, and of the saving of human lives, to the end of time, though we could not strictly call him another Noah, the parent of a world, yet perhaps the majority of human beings would be found to have advanced to the full age of man, in consequence of the expulsion or eradication of the small pox.

We are taught, in Holy Writ, to look forward to a state of things so different from what the history of the world presents, that the various inventions, and important discoveries, which have been made in theoretical and practical science, appear to be approaching, in their mutual and dependent operations, to contribute, as far as they go, to the happiness of the world: and as it is probable, that in the latter ages of time, the curse will have been entirely taken off, then universal temperance, health, and longevity of mankind, will usher in the glorious appearing of the Son of God, to consummate the work of redemption in the midst of the paradise above.

EDUCATION OF THE POOR.

FINALLY, the modern invention of the popular Education of the Poor must be regarded as a blessing of the most extensive kind. Seeing that the poor form the great majority of mankind, among whom a melancholy and shocking reign of ignorance has hitherto prevailed, and who, from their poverty and the bad state of political society in the world, generally speaking, misery, servility, and vice, are the deformities of history, from the earliest periods of authentic document. The only radical and legitimate way to make the political institutions and governments of all the nations of the earth good, is to make mankind good. Now, universal education, and equal access to the holy Scriptures, and that which we may fairly expect to accompany such a diffusion of divine knowledge, the gracious effusion of the Spirit of the living God, to render his own word effectual, opens such prospects to our hopes, as have been reserved, by the Providence that rules the world, for our age. These are not the dreams of false philosophy, nor the reveries of superstition or enthusiasm. It is a fact, that we live in a middle state of the world, between the iguorance and wretched state of human society, that is past, and passing away, and the glorious and approaching state of all that is good: the past, we roll up as the parchment of sad, but salutary history; the future, Providence is unrolling to us, partly in the prophecies, and in the moral change which the world is now undergoing: and though we shall not see more than the dawn of this day, yet we will hail its approach; and, when our time of departure is come, leave the world, saying, We die, but God will visit you. AWAKE.

Leighton, Bedfordshire.

THE

PARENTAL AND FILIAL AFFECTION

OF

QUINTUS AND HIS SON.

A ROMAN STORY.

"AMONG the number of persons who were proscribed under the second triumvirate of Rome, were the celebrated orator Cicero, and his brother Quintus. When the news of the proscription was brought to them, they endeavoured to make their escape to Brutus, in Macedon. They travelled together some time, mutually condoling their bad fortune; but as their departure had been very precipitate, and they were not furnished with money, and other necessaries for the voyage, it was agreed that Cicero should make what haste he could to the sea-side, to secure their passage, and Quintus return home to make more ample provision. But, as in most houses, there were as many informers as domestics, his return was immediately known; and the house, of course, filled with soldiers and assassins. Quintus concealed himself so effectually, that the soldiers could not find him; enraged at their disappointment, they put his son to the torture, in order to make him discover the place of his father's concealment; but filial affection was proof, in the young Roman, against the most exquisite torments. An involuntary sigh, and sometimes a deep groan, was all that could be extorted from the generous youth. His agonies were increased, but, with amazing fortitude, he still persisted in the resolution not to betray his father. Quintus was not far off; and the reader may imagine better than can be expressed, how the heart of a father must have been affected with the sighs and groans of a son expiring in torture to save his life. He could bear it no longer; but quitting the place of his concealment, he presented himself to the assassins, begging, with a flood of tears, to put him to death, and dismiss the innocent child, whose generous behaviour the triumvirs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. But the inhuman monsters, without being the least affected with the tears of either the father or the son, answered, 'that they both must die; the father, because he was proscribed, and the son, because he had concealed his father.' Then a new contest of tenderness arose, who should die first; but this the assassins soon decided, by beheading them both at the same time."

From this short and affecting story, much may be learned:

When the Divine Spirit does not influence the heart, and the sacred oracles regulate the conduct of man, how covetous, ambitious, false, and savage, he becomes? Reader! fervently pray that the Purifier may live in thy soul, and cease not to study the law of God.

How great are the wisdom and goodness of God, in planting the paternal and filial affections in the human breast! May parents and children cherish and exhibit these generous tempers!

God is the universal Creator, and, through the mediation of Jesus Christ, he adopts believing sinners into his family. Now, if a Roman youth would endure torture and death to express his love to an imperfect, earthly parent, what devotedness to the service and glory of God should not creatures and Christians be willing to manifest?

T. G.

Obituary.

MISS BUCKLEY.

Elizabeth Buckley was born at Shelton, near Newcastle, in Staffordshire, February 23, 1798. From her earliest years she had a very delicate constitution, but more especially from the age of seven or eight she was severely afflicted with an asthma, which the best medical assistance failed to remove. As she advanced in years, she made many resolutions to serve God; which, but too frequently, were abandoned on a partial recovery from her disorder. On this account, she had afterwards much sorrow, and cast many bitter reproaches on herself during her last affliction, In the early stages of her affliction, her mind was much agitated and distressed; and the tears of holy contrition were frequently observed chasing each other down her pale cheeks. In the month of January, 1817, she caught a violent cold; from this she so far recovered as to be able to leave her room, and walk out a few times: but she soon relapsed, never more to return to health. Her distress of mind, however, in a little time, in a great measure, subsided. Her faith was directed to the Lamb of God; and, as a poor sinner, she sought and obtained mercy. Our adorable Redeemer has said, "Ask, and ye shall receive." He heard the sincere requests of her soul, and granted those happy assurances of his pardoning love, which alone can cheer the dying Christian, and afford those consolations to bereaved friends, which nothing else can bestow. The Rev. Mr. Newland, of the Tabernacle at Hanley, frequently waited on this dying Christian, to speak to her of the things of God, and to offer up prayer on her behalf. On one of these interesting visits, he asked her, "What she wished him to ask of her Lord?" She replied, "That I may depart, and be with Christ, which is far better." Her eldest sister, who was truly endeared to her, by her most tender concern for her welfare, was also frequently employed in reading to her. The last verse of Hymn lxxv. Book ii. Dr. Watts's, was very precious to her:

"Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God."

The fifty-fifth chapter of Isaiah also afforded much support to her mind; but some papers found since her removal will best describe the state of her mind. On one of these papers, without date, she thus writes:—"I am just awoke from a comfortable sleep, and feel myself very much refreshed. I feel better than I have done for some time past. If it be the will of God, may I continue to get better; but 'not my will, but thine be done.' How thankful ought I to be that I am still in the land of the living, that I am still on praying ground! Had I been dealt with as my sins deserve, I should this night have been where hope never comes. O distressing, yet delightful thought! Distressing, to think that I deserve to be lost for ever; and yet delightful, to think that God has been merciful to me, and that there is a Saviour who says, 'He will in no wise cast out him that comes unto him.' Oh! may I be enabled to humble myself in dust and ashes, relying entirely on the merits of a Crucified Redeemer! My dear friend B*** has lent me the life of Mrs. Newell; I have read part of it this day. How meanly do I think of myself on reading the life of such a woman! When will the time come for me to put off this earthly tabernacle? May my merciful Father take me to himself, to join that immortal throng who sing praises to God and the Lamb for ever." In a paper, written afterwards, she thus speaks: "O, may

my last affliction make a suitable impression on my mind! May I be enabled to see the hand of God, and with resignation submit to all his will. 'Tis true, I have richly deserved all I endure. How ungrateful have I been to the Father of all mercies, for his great love towards me, when in his infinite mercy and goodness towards me, he raised me from a bed of affliction, and enabled me, in a great measure, to perform the common duties that fell to my lot! Did I then, as a creature dependent on his goodness and grace, fall down upon my knees, and return thanks to my great Preserver, for his unbounded goodness towards me? To my shame I confess, that instead of doing this, I went carelessly about, and never thought of the hand that preserved me, or the infinite goodness which raised me up. How often have I arose in the morning, spent the day in thoughtlessness, and returned in the evening to my rest, without returning thanks to the most high God. I truly returned thanks with my lips, but how far was my heart from thee. Oh! what a vile creature have I been! I have, surely, been worse than any of my neighbours. I sometimes look upon myself with horror, as one not fit to live: even the very kindness of my friends to so unworthy a creature, is a source of grief to me. With what anxiety do my ever-dear father and mother (and they seem more dear to me now than ever,) inquire more times a day than I can enumerate, 'Are you any better?' And shall I say less of my dear sisters? By no means—they are kind to me beyond all my desires." * * *

The paper above seems to be the last Miss Buckley ever wrote. Soon after this, her weakness became extreme, and death rapidly approached. Her resignation to the Divine will was entire, and her longings after the enjoyment of Christ were ardent. At length it pleased God to release her spirit from its confinement in its house of clay, and receive it to himself, on the first day of August, 1817. Her mortal remains were laid in the grave-yard belonging to the tabernacle at Hanley: the Rev. Mr. Newland officiated at her funeral. On the Lord's day following, Mr. Taylor addressed a funeral discourse, from Phil. i. 21, "For me to live is Christ, and to die is gain," to a crowded congregation, in the Baptist meeting-house at Newcastle-under-Line.

Youthful reader! suffer the concerns of your immortal soul to arrest your attention in your early days. God commands you to remember him in the days of your youth. You must die: and you MAY DIE YOUNG! If your hearts are not renewed, if you possess not the grace of God, you are lost for ever. If you fear and love the Lord, if you trust in the Redeemer, and walk in his ways, whether you die young or old, your end will be everlasting peace.

Shipley. J. M.

MARY ANN JELLYMAN.

MRS. MARY ANN JELLYMAN, wife of Mr. Joseph Jellyman, of Downton, died October 9, 1817, aged 31 years.

While, beneath the cypress shade, we mourn the loss of beloved friends, it must yield a kind of melancholy pleasure to trace the excellencies of their character, and those virtues which marked their path while passing through this vale of tears: and may we not hope that the heart thus affected will receive the impress of their virtues. Mrs. Jellyman possessed, in no ordinary degree, the things which are lovely and of good report; the remembrance of which will be long cherished in the minds of her friends, for their own solace and profit. And may they not be spoken of for the benefit of others? I might be content to leave her virtues, to sink silently with her into the tomb, until they appear openly, when her Father and her Judge shall make up his jewels, were it not for the hope that the mention of those amiable graces which adorned her character may excite emulation in the mind.

However highly I might extol her character, she stands still higher in the esteem of all who knew her. In

her mind there seemed a perpetual calm, and her words and actions united in expressing *good will to mankind*. She was benevolent and kind to the poor. How many are now ready to shed a tear at the recollection of her kindness. The favours she bestowed did not come from the ostentatious, or the disdainful hand; but, in the bestowment, conveyed to the heart of the receiver an idea of true disinterested benevolence; and what she gave was rendered of double value by the discretion she manifested in suiting favours to necessities. It was not lavished with a careless hand; but while her hand was moved by kindness, it was directed by prudence. Her own hands ministered to the necessities of others; and, like Dorcas, she was often employed in making garments for the poor.

She was constant in her friendship: it excluded guile, selfishness, and capriciousness. She was a *friend*, and therefore she had *friends*; and, I apprehend, if ever there was sincerity in tears, it was to be found in those shed on her account.

She loved the house of God, and the place where his honour dwells: not forsaking the assembly of the saints, as the manner of some is. It must be admitted, that there was in her an unjustifiable indecision of religious character, (at least with respect to the public profession of it,) but her attendance was constant; she heard the word with fixed attention, frequented prayer-meetings, and was often an humble spectator at the administration of the Lord's-supper.

She was patient in affliction, and grateful to the God of her mercies amidst all her sufferings. Very protracted, and very severe was the affliction she endured, (a dropsy,) but, like the pliant reed that yields to every storm, she meekly bowed to her Father's will, and her peace remained unbroken. Under the severest pains, nothing was heard from her lips but the language of gratitude and kindness.

She depended for acceptance with God on the alone merits of the Lord Jesus Christ, committing her soul to him as the author of eternal life, "who is able to save to the uttermost all that come unto God by him."

It appears she had early in life convictions of her lost estate, which never entirely forsook her, but, we trust, led her to a true reliance on the Saviour.

She proved, however, that sin is deceitful, that the world is ensnaring, and that it is not easy work, amidst the fascinating scenes of time, to keep the heart, and walk humbly with God; and the undue influence of earthly objects on the mind she lamented. It remained for her last illness to perfect her religious character: "A death-bed is a detector of the heart." Here she saw and lamented the vanity of worldly enjoyments. Here she saw and felt more of her unworthiness and depravity; and with these views and feelings, she saw more of the preciousness and sufficiency of the Saviour, and dismissed those fears to which she was before subject, and rejoiced in hope of the glory of God.

The following are a few of the sentences which dropped from her lips, at different times, during the period of her long illness.

March 1.—On being asked, whether she felt comfortable in her mind, under her affliction? she said, "Yes, pretty comfortable in general, though at times my mind has been gloomy and dark. I trust I have found affliction profitable—in consequence of it I have been more alone, and freed from interruption, and those things which before too much engaged my attention, and have enjoyed a considerable degree of composure and serenity of mind."

The next day, being rather worse, she said, "Were it not for the encouraging promises of the word, I do not know what I should do in my affliction; but God afflicts for wise ends, and there is every reason why we should be submissive to his will. When we consider our sinfulness, *his strokes are lighter than our sins*, and lighter than what Christ suffered; and it is a great mercy to have peace of mind. When I think of some afflicted in mind, my affliction seems nothing."

March 4.—It was observed to her,

that it was a great thing, in trying and afflictive circumstances, to say, 'The will of the Lord be done.' "Yes," said she, "but I hope I can say so. I wish my affliction to be more sanctified to me. I have, I trust, a greater desire that it may be sanctified, than removed." It was remarked, when every earthly source of happiness fails, there is every thing in God, and we may encourage ourselves in him. "Yes," said she, "there is no happiness in the world—all is momentary and unsatisfying, and will not bear reflection. That hymn in Dr. Rippon's Selection, (276th,) seems very suitable to me, and is continually coming into my mind:

'My times of sorrow and of joy,
Great God! are in thy hand.'" &c.

March 24.—She said to a friend, she thought her afflictions did her good, as they led her to pray more, and took off that attachment to the world and its vanities she once had. It was observed to her, that a death-bed, with the supports and consolations some have experienced, must be an enviable situation. She said, "she had not arrived at that—she could not say she had full assurance; she knew it was promised that *as thy days thy strength shall be*, and she hoped it would be so in her case. I have had more comfort since I have been confined up-stairs, as I am more free from interruption, and have more time for reflection." Her friend said to her, "I am glad to see you so resigned, and enabled to bear your affliction so patiently." She said, "Under my pains I feel that I should be sometimes fretful, if I were to give way to it; but I have so many mercies and comforts, and so much attention from my friends and domestics, that instead of being peevish and repining, I feel that I have abundant cause to be thankful." She expressed an aversion to frivolous conversation, and wished the conversation of those who visited her to be spiritual. She expressed a concern for the welfare of others, and wished, were it possible, to see a neighbour, apparently in dying circumstances, to talk to her on the concerns of her soul. She was now removed, for several weeks, to the Isle of Wight. In a letter, dated June 13th, expecting the repetition of a painful operation, she thus writes to her aunt:—"I dread it more than ever—but why should I? The same everlasting arms which have upheld me are sufficient; and I hope I shall be enabled to look for comfort and support to that source from whence alone it can be derived."

To a friend, then at Hammersmith, she writes thus: "What the Lord is about to do with me, or for me, I know not: all my desire is to be resigned to his will, whatever may be the event. Since I left home, my spirits have not been so good, and I have had many dark and gloomy seasons; but we are lodging near the meeting, where a young man is about to be settled, and a sermon I heard him preach has proved a source of comfort to me. It was on Mary's having chosen that good part, which can never be taken away. O my dear friend, if we, like Mary, have chosen the *one thing needful*, what reason have we to rejoice, even in the midst of the most painful afflictions?"

August 22.—Being returned from the island, she said, "she had been very ill a day or two before, and her death had been every moment expected; but, in the prospect of death, her mind had been very comfortable; though it was but a hope, it was such a hope that she would not lose for all the world could afford. She could not apply the promises as she could wish, but those words had afforded her consolation, *a broken and a contrite heart, O God, thou wilt not despise.* She hoped she had that contrite heart, and she thought she could say, she had rather continue in her present state of affliction, than give up her hopes and prospects."

August 23.—Said, "She was very comfortable in her mind, expected she should have died, but the Lord was better than her fears. She was more comfortable than she had been before, and enabled more than ever to trust in, and rely upon, the Saviour."

August 26.—She said, "She was

very composed and comfortable in her mind—saw and felt her unworthiness and sinfulness more than ever; but was, notwithstanding, very happy. Many precious promises were brought to her mind—Jesus was her only hope—(there was nothing in herself)—no other source of happiness or hope. She had need of patience, and she hoped she should be enabled to endure all the Divine will without murmuring; —she had much reason to be thankful for the hope and comfort she experienced."

From this time to the hour of her death she seemed to enjoy uninterrupted peace, amidst the severest sufferings; waiting her dismission, with a joyful hope of eternal blessedness; frequently saying, "The Lord hath taken away all my fears." The thirty-fourth Psalm afforded her much encouragement; and her death was improved, to a numerous and attentive audience, from the 4th verse: *I sought the Lord, and he heard me, and delivered me from all my fears.*

Downton, Wilts. J.C.

Review.

The British Officer: a Narrative of the Character and Death of Mr. Tucker Meuds, who was killed at the Siege of Algiers, with some Letters of his, which, from a Presentiment of his Death, were described by him as dated from Eternity. By the Rev. John Griffin, Portsea.—London, Williams and Co. 18mo. pp. 106.

THERE are *seven* letters at the close of this narrative, which Mr. Griffin has also dated from ETERNITY; and which are addressed to different assumed characters in the navy, for the purpose of impressing some useful lessons. From the circumstances of the life and death of Mr. Meuds, who, at the age of eighteen, lost his life in the Albion, off Algiers, in August, 1816.

It is not necessary to compliment the author, for the manner in which he has made use of the very scanty materials which he possessed, for making this book. Many pious and useful sentiments are interspersed, which are likely to produce a good effect, in recommending religion to the young and the inconsiderate, as the only preparative for death and judgment.

We were rather disappointed not to find some strong sentiments of disapprobation expressed concerning the practice of war. Christian ministers should never speak of the destruction of human life, without "lifting up their voice like a trumpet," to warn the nations against the indulgence of those evil passions "from whence come wars and fightings:" nor without beseeching parents not to bring up their children in such a way as to "learn" this horrid trade of death.

Lieutenant Meuds was a *volunteer* at Algiers: this was certainly more than *Christian* duty. Surely, if Christians "have their liberty" to keep out of battle, they should use it.

Essays on the Wisdom of God; by the Rev. Daniel Tyerman.

LIKE the sun that rules the day, giving light and heat to the earth, clothing it with grass, beautifying it with flowers, blessing it with fruits, in his influences essential to the existence and comfort of man, is God the universal Creator;—he, at once, communicates blessedness and reveals his own glory.

When the universe was formed, there was an eye that saw every part of it perfectly, and what that eye beheld, the lip of truth has proclaimed, in the sacred volume. "And God saw every thing that he

had made, and behold, it was very good." All the works of God praise him, and, in wisdom, he has made them all. The scriptures, we are willing to concede, afford the clearest, most perfect, and impressive representation of the eternal God; but who that is wise, will refuse to see him in his works, since these so often meet our eye, when the heavenly oracles are not before us, afford a variety of representation, pleasing to the mind, and adapted to excite attention and impress the soul, while we are left in entire possession of all the advantages of the written manifestation.

Our author has divided his work into three parts, and he opens the book of the creation, as well as the volume of inspiration, calling upon us all to behold the glory of the Lord, that we may be, as far as this is possible, changed into the same image. The first essay is on Creation; the second is on Providence; and the third is on Redemption.

In allusion to the first of these essays, Mr. Tyerman observes, that "Many pious persons, not distinguishing between real philosophy, and the wicked designs which some propose to accomplish, by assuming the title of philosophers, have imagined that philosophy tends to skepticism, infidelity, and atheism." We recollect to have known a public teacher, at least by profession, who was perpetually abusing reason, as if she were a perfect demon; to be sure he was a very unreasonable man, and, in a similar way, philosophy has been proscribed; in both cases, the abuse of things has not been distinguished from their use. Our author has certainly accomplished, in this essay, what he proposed to himself, and that in a creditable manner: it was, "to introduce into his work, such facts and principles as he thought would, at the same time, interest the understandings, and benefit the hearts of his readers." In the anatomical parts, we think plates should have been employed, as it is next to impossible to represent, successfully, subjects of this nature, by mere verbal description; and perhaps, even after the commendable pains which have been used in avoiding them, there are, for general readers, still too many technical words.

Those, however, who desire to obtain information respecting inorganic matter, organized nature, (as it respects the structure, &c. of shells, the constituent principles, &c. of vegetables, the faculties and instinct of animals, including the structure of the human frame,) and the nature, powers, and passions of intellectual beings, cannot read this first part of the present work without much advantage; and if, in doing this, they do not become devout philosophers, or, if this were their previous character, they do not find the sacred and eternal fire increased in ardour, it will not be so much the fault of their author as of their hearts.

The second part, on Providence, contains an explanation of the laws of nature, which were impressed, and are continued and superintended in operation, by the Almighty Creator; the nature, sanctions, and general excellence of his moral government; and, what the author styles, the government of God presiding over events.

The third part, on Redemption, represents the condition of man, which made this grandest of all the Divine works necessary, exhibits the person, and explains the satisfaction of Christ, in which his Deity is well established, and the fruits of his atonement justly represented. Salvation is traced up to the grace of God; the means of communicating its blessings are given, and here, the Deity of the Holy Spirit, whose agency is essential to the successful application of the means of human emancipation from the domination of sin, is fully proved, the character and experience of the Christian are delineated, and the work concludes with a scriptural, and consequently, highly interesting description of the celestial paradise, in which the ransomed of the Lord will for ever reside.

Dr. Franklin was certainly right in regarding utility, as the *summum bonum*, in reference to human conduct; and we only do justice to Mr. Tyerman, as the writer of the volume before us, in saying, that

he has produced a very useful book.

This is the highest kind of commendation; and, when the most erudite and splendid writers, who have aimed more at the display of their astonishing endowments and mental wealth, than to exhibit God in his works, his glory, and his claims on the heart and obedience of mankind, shall suffer a total and endless eclipse, the class, in which we have placed our author, shall shine with imperishable lustre.

Memoir of Mowhee, a young New-Zealander, who died at Paddington, on Saturday, December 28, 1816; in a Letter addressed to the Rev. Josiah Pratt, B. D. By the Rev. Basil Wood, A. M.

"MOWHEE was a relation of Terra, a head chief, and a man of considerable influence, on the south side of the Bay of Islands."

The captain of a ship, that visited New Zealand, having frequently conversed with Mowhee's father, and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian religion, so far gained his affections and confidence, that, when the vessel was preparing to quit New Zealand, he earnestly entreated the captain to take his son a voyage with him. At this time, he was about 10 years of age.

He came to England in May, 1816, or near that time, and the captain of the ship, not knowing how to provide for him, availed himself of the circumstance of Mowhee's having mentioned Mr. Kendall, as connected with the Church Missionary Society; and, under this impression, took him to the Society's house, in Salisbury-square.

The memoir represents him as having "discovered great tenderness and humility of mind, an ardent thirst for all useful knowledge, a perfect readiness of compliance with the advice of his instructors, and a devout ambition to qualify himself to be useful, in his native country. He took great delight in attending the house of God, in hearing religious conversation, in reading profitable books, and in frequenting the schools." His advancement, as might be expected with such dispositions, in useful knowledge, was very rapid.

When asked, one day, whether he would like to continue in England? he instantly replied, with much feeling, "Oh, no! I can do no good here; but I may do some good in my own country." A collection of Indian idols was shewn to him, on which occasion, he exclaimed, "Oh! what a blessing it is to be delivered from these vanities, to serve the living and true God!"

In this amiable stranger, there was a peculiarity, which it would be well if many a London professor would imitate. "When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets, in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see, but at this time; he could not be prevailed on to walk to Westminster, to witness it: but if invited to go and see a new school, an examination of children, a meeting of a society for Christian benevolence, the distribution of Bibles, or the support of a mission to the heathen, he was all life and attention."

His conversation was distinguished, by great care, to speak truth with much simplicity. Although he had been a sailor, at least, in his voyage to England, none of the ordinary profane language of sailors ever escaped his lips, and the name of God he never mentioned without awe, and reverence. In his seasons for devotion, he was very constant and regular, and used his own expressions in prayer; in which, all Christians will do well to act like him.

Mowhee died of a most malignant fever; his blood was seen oozing from every pore; the mouth, nose, ears, and eyes, exhibited this awful spectacle. The minister who attended him, in his last moments, the Rev. Basil Wood, said, "Mowhee, you seem very ill; life is always uncertain; if it be the will of God, I pray that you may recover; but, if

not, I trust you have got good by coming to England." He lifted up his bleeding eyes, and said, "I trust, Sir, I got good to my soul before I came to England; when I was at Norfolk Island, and in New Holland. Also, since I have attended the school [he meant in Paddington] here, by a Mr. Hazard." The scriptures were read and explained to him. "I trust," said the gospel minister, to this dear youth, "you are sensible of your state, as a sinner before God." He shook his head, and replied, in his usual manner of assent, "Oh, yes! Oh, yes! very sensible of that." It was then said, "I hope all your dependence for pardon and mercy, at the hand of God, is wholly and entirely built on the death and merit of your blessed Saviour." He again shook his head, which was his ordinary custom when any thing interested him, and replied, "Oh, yes! oh, yes! on him alone.—He that believeth on him shall have everlasting salvation."—He expired, on the 28th day of December, 1816.

Those who wish to possess a more detailed account of this interesting foreigner, will purchase the memoir; from which, we have taken the above particulars.

Joseph and his Brethren; a Poem, in four Books. Originally written by a Lady. Abridged and corrected by Joseph Kerby, Minister of the Gospel, Old Chapel, Cliff, Lewes.

THIS poem opens, with a representation of aged Israel, surrounded by his sons, to whom the patriarch gives the very best counsel. He is represented as peculiarly fond of Joseph; and here, as a fair specimen of our author's talents, as a poet, we must give the prayer of Jacob's beloved child:

"Great God! accept my inexperienc'd prayer,
Make Israel's helpless son thy mercy's care;
Behold me prostrate at thy footstool lie,
Humbly imploring grace to keep me nigh;
Jehovah! hear, from realms of bliss above;
Thou God of promise, and thou God of love.
Be thine almighty arm, my constant guide;
O'er all the motions of my soul preside;
Endue with radiant truth, with grace inspire,
And keep my heart from each impure desire;
To please thee only, every thought incline;
Throughout my life, my father's God be mine,
And everlasting portion of my soul,
Whilst endless years in bliss perpetual roll."

In smooth and pleasing verse, but too equable, the poem advances, with the incidents of the very instructive and affecting story, it professes to relate. Some passages are written with considerable spirit; and the whole is much adapted to enkindle in the soul, kind and pious emotions, with powerful abhorrence of envy, injustice, and cruelty.

LITERARY INTELLIGENCE.

Lately Published.

A Reply to a Letter, written by the Rev. John Simons, Rector of Paul's Cray, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England. By Thomas Snow, Seceder, from the National Religious Establishment.

The Second Volume of the Rev. A. Fuller's Works. Volume I. is in the Press, and may be expected shortly.

In the Press.

A Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament, in one Volume 12mo. In which all the Words of the Four leading Parts of Speech, in the New Testament, are arranged under their respective Heads, and the Explanations given in as simple, clear, and concise a manner as possible.

The Rev. Dr. Winter has been requested to publish the Sermon preached May 19, 1818, at the Annual Meeting of Ministers, educated at Homerton Academy, which will appear in the course of the month.

A small Volume will soon appear, entitled Nugæ Modernæ; or, Morning Thoughts and Midnight Musings. By Mr. Park, Editor of Nugæ Antiguæ, &c. &c.

Designed for the Young.—The Mighty Conflict; with an engraved Title-page. By the Author of the "Shepherd and his Flock."

Also, new and revised Editions of the Shepherd and his Flock; and the Twinkling Star.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

Our brethren in America are exerting themselves with laudable zeal, to send the gospel to the Indians, beyond the frontiers of the United States; and have appointed two ministers, brethren John M. Peck and James E. Welch, to visit the Aborigines of which we used to call the new world. Oh, that many of these wretched outcasts may be made new creatures, by faith in Christ Jesus. Our readers, who have read the life of the celebrated David Brainerd, and his labours among the American Indians, will be pleased with any accounts which relate to the work of God among that degraded class of our fellow-creatures. We copy the following from a new American magazine, entitled, "*The Latter Day Luminary.*"

"Letters have been received from brethren Peck and Welch, since their arrival at St. Louis, dated October, 1817; from which it appears, that a merciful Providence had preserved them in the way to the scene of their labours, and raised up for them friends of the Redeemer, who 'helped them forward on their journey after a godly sort.'"

We are sorry to find, that brother Peck had been incapacitated by illness from commencing his labours; but they say, "Brother Welch has commenced his endeavours as a herald of truth. He expected, at the beginning of 1818, to open a school, which, before the expiration of the first quarter, he anticipated will be as large as he can, with convenience, manage. Rent, living, and wood, at St. Louis, are high. Our brother says, with that decision and glow of heart, in which we cannot but rejoice, '*Under a full conviction that I am in the path of duty, I am determined to live and die in the cause of God and missions.*'"

From New Orleans, brother Ranaldson writes, September 2, 1817:

"I returned to New Orleans the last of July, to remove my suffering family. I there received your interesting letter of the 11th of June, informing me of my appointment from the Board to labour in New Orleans and its vicinity. This appointment I accept with great pleasure and satisfaction, being unwilling to relinquish this important field of exertion.

"Finding it expedient, and even necessary, to take my family out of the city, I thought proper to retire to the next most important missionary ground, which is considered to be the parish of Feliciana. This station is rendered highly important from its local advantages, its proximity to New Orleans, and its immense population of Americans, *wholly destitute* of the gospel! Schools and Bibles are wanting in every part of Florida. Ignorance and vice prevail, and 'darkness visible on all sides around.' Yet present indications in Divine Providence encourage the hope, that 'the Spirit of the Lord' will, ere long, 'lift up a standard' in Louisiana, where 'the enemy' has 'come in like a flood.'"

Another letter, from the Rev. David Cooper, dated Woodville, Mississippi, October 24, 1817, says:

"My very dear Brother,—Last spring I spent a few weeks in the city of New Orleans, where I had the pleasure of an acquaintance with brother Ranaldson. It was my opinion that it was the duty of brother Ranaldson to remove his family from Orleans. I advised him to turn his attention to the parish of Feliciana; he has done so, and will, I have no doubt, be well received. It is a large and populous settlement, almost entirely destitute of the gospel, except the little attention they have received from your unworthy servant, and is, of course, good missionary ground. Your sincere friend and humble servant,

D. Cooper."

In a general circular letter, addressed to the Baptist Associations throughout the Union, speaking of the American Indians, our brethren say, "But it was never contemplated by the Convention and Board, that their endeavours should be circumscribed by *eastern* lines. The west has lain with weight on their minds. Nor have they been backward at expressing their feelings. They need appeal only to the several 'Reports' of the Board, and to the 'Proceedings of the Convention,' for confirmation. Five missionaries are already under their patronage in the western and south-western sections of the country; all of whom have ultimate reference to the savage

tribes. Ranges of destitute frontier are kept in view, but they are regarded as inlets to Indian wigwams and Indian *talks*. The missionaries are instructed, not merely to make inquiries respecting the aborigines, but to plunge into the depths of their superstitions, and to direct their views to the 'GREAT FATHER,' who receives, with expanded arms, the penitent prodigal.

"The Board are solemnly impressed with the high advantage that must result from imparting education, particularly in the English (or French) language, to the children of the natives. They purpose making application to Congress, should it be found advisable, for a site or sites, where seminaries may be established with the hope of success, and where the arts of civilized life—agriculture, domestic economy, &c. in conjunction with the doctrines and duties of the gospel, may be inculcated. The states of Louisiana, Mississippi, Indiana, and Ohio, together with the territories of Missouri, Illinois, Alabama, and Michigan, exhibit plains for spiritual culture, that the eye of pious sympathy can never survey without the tear of pity, and a heart prepared for exertion. 'Efforts for the salvation of the Indians have hitherto been of a character too solitary. Elliot, Brainerd, Edwards, and others, laboured too much alone. It is no more the design of heaven in Christian missions, than in the toils of the rustic, that forests should be prostrated by the strokes of an individual."

Further extracts respecting the Indians:

"The Chickasaw Indians, when the circular from the Kentucky Mission Society was presented to them, suggested the idea of a school of the kind with that contemplated by the Board, and expressed their wish for such a school in their neighbourhood, at which their children might receive education. Accordingly, the Board has resolved on commencing an establishment there, as soon as, in Divine Providence, it shall be found practicable. Other tribes, as appears by the following communications, possess similar views.

"Mr. M'Koy says, writing from Maria, January 14, 1818, Since my last, the situation of the Wea and Kickapoo Indians has attracted my attention materially. They have heard the proposals of the Kentucky Missionary Society, 'to take some of the children of each tribe to Kentucky to be educated at a school instituted for that purpose.' These proposals were made to the Weas, through the agent. After several weeks' deliberation on the subject, they returned for answer, that 'they were unwilling to send their children to Kentucky to be educated, because, that, in obtaining an English education, they would lose their mother tongue, and if they had learned any thing profitable, they would be unable to communicate it to their friends at home; but if schools could be established in their neighbourhood, where their children could get an English education, it would be agreeable to their wishes.' This answer might have been anticipated. They will always be alarmed by so great an innovation as seemed to be threatened by the proposals above mentioned.

"I have made known to his excellency Thomas Posey, who has the agency of the Weas and Kickapoos, the wish of the Board to introduce the gospel to the Indians, and my plan for effecting it amongst these two nations.

"Governor Posey is not only philanthropic, but religious. He is of opinion that a school establishment may be made; and has promised all the assistance in his power, in the accomplishment of this undertaking. The plan contemplated is, to propose to these tribes, at their next meeting, which will probably be in March, to open a school convenient to them, say, a little above Fort Harrison, where they will not be subjected to the inconvenience of losing their mother tongue. They will, at the same time, be assured, that their present scattered situation will be no objection to the establishment, as their children will be supported at the expense of the Board; and, provided a few children can be obtained, the institution to go immediately into operation.

"Should it be thought necessary at the time, they may be assured that their children will be instructed by an Indian. There is a Brothertown Indian, now in the neighbourhood of Fort Harrison, who is a Baptist, and has an English education, who may be hired at a reasonable rate; yet I would choose to take the oversight of the Institution myself, until the Board could make other arrangements. As it is probable the Indian school would not at first be numerous, it is presumed that a number of white children might be educated at the expense of their parents. I hope the Board will not delay to give me more particular instructions on this subject than I have yet received.

"Should we make an agreement with the Indians, the least failure on our part would be attended with injurious conse-

quences. *What shall I do?* The subject is now agitated amongst them. There is at least some prospect of success. Dare I let the opportunity pass unimproved?

"I wish you to be apprized, however, that there are serious difficulties attending our scheme, which, to the eye of human reason, may seem to threaten its very existence. Amongst these, the capricious disposition of the Indians, and the interest of traders, are not the least. But, although we are not sure of success, there appears sufficient reason to hope for it to justify the making of an effort; even should matters assume quite another aspect by the time I write again, let us not too soon be discouraged.

"I am happy to find that a missionary spirit is spreading beyond my expectations."

NORTH AMERICA.

We are truly happy to learn, that the Protestant Episcopal Church of Virginia has given its opinion, in a public resolution, dated May 22, 1818, "That gaming, attending on theatres, public balls, and horse racing, should be relinquished by all the communicants of that church, as staining the purity of the Christian character."

BAPTIST MISSION.

FROM THE REV. DR. CAREY.

(*Extracted from an American Magazine.*)

"Calcutta, June 30, 1817.

"My dear Brother,—I wrote to you about three weeks ago, but having just received a note from the supercargo of the William Savery, that the ship is on the point of sailing, I cannot persuade myself to let the opportunity slip, though I can command only a few minutes. This is the day for our public disputations at the college, in the oriental languages; and upon these occasions I have always a post of importance to maintain, being moderator of the disputations in two languages, and having a public speech to deliver in both. This year we have no Sungskrit disputation, which has eased me of one half of my burden; but to me the day is always a day of care and anxiety.

"The cause of our glorious Redeemer, I believe, is gaining ground in this country in a variety of ways, and in none, perhaps, more than in the entire revolution which has taken place in the sentiments of Europeans respecting the utility of missions. Schools for the instruction of youth, upon the plans of Lancaster and Bell, are now originating in almost every direction, and proper persons to superintend them are much more difficult to procure than funds for their support. A society for the purpose of translating, or composing, and publishing books on education, in the different languages of the east, has lately been formed, which promises to be of great utility. Several additional attempts to spread abroad the light of truth have been lately made, and are making.

"Two missionaries from the London Missionary Society have recently arrived. They are, I believe, men of God, and will be useful. Two from the Church Society are here also. Their sphere of activity will be greatly circumscribed, but I think they will ultimately be of great advantage to the cause. We are all well, and are carrying on our plans as usual. I rejoice at all the good that is going forward in America. May the Lord prosper all our and your undertakings, that they may end in his glory, and the advancement of the honour of his name.

"I am,
"Very affectionately, yours,
WM. CAREY."

FROM MR. WARD TO DR. STAUGHTON.

"Serampore, July 3, 1817.

"My dear Brother,—I now send some more of the circular letters, as they will supply you with the principal articles of news respecting us and our work.

"Brother Carey is now firmly recovered from a long sickness, in which his life appeared to be threatened, sometimes by the violence of the disorder, and at other times by its obstinate continuance and lingering nature. Blessed be God, he is now, I think, as well as he has been for several years.—Blessed, blessed be God! he survives, and the most precious life on earth is still spared!

"I rejoice, and so do we all, in the great things God is doing for Zion in your happy country. Our affairs here are making that progress which might

be expected after ages of universal impenetrable darkness, and an institution like the *east* to overcome. You have two blessed men at Rangoon. We gave them a press and types, and it was at work in the porch of their house in a few hours after its arrival. A wonderful work is going on among the Mugs on the borders of the Burman empire; and these people talk the Burman. This may encourage you.

"I am, my dear Sir, ever thine,
W. WARD."

FROM THE REV. MR. MORRISON TO DR. STAUGHTON.

"Canton, China, Feb. 25, 1817.

"My dear Sir,—Your kind letter of December, 1814, I did not receive till January last, after my return from Peking. I am happy to have the pleasure of hearing again from you and your family.

"The liberty which you enjoy, and which is enjoyed in my native country, to preach and to teach the doctrines of Jesus, is a blessing for which none can be sufficiently thankful. The rulers of this land are hostile to the name of Jesus. My original object was the acquisition of the language, for the purpose of rendering into it the sacred scriptures. To that object I have constantly adhered, and still adhere. My labours are in my study.

"My brother Milne, at Malacca, is better situated. He teaches, or rather superintends a large free school, for Chinese children, and publishes, in Chinese, a small magazine, containing religious papers, monthly. He has baptized the person who prints his magazine.

"I rejoice in the success of your zealous endeavours to diffuse the knowledge and love of our Saviour. May every scriptural means be abundantly blessed.

"With Christian regard to Mrs. Staughton, and the other members of your family,

"I remain affectionately yours in the faith of our Lord,
ROBERT MORRISON."

The following is from an excellent female missionary, who accompanied Mr. and Mrs. Hough to India, and who married one of our missionaries, Mr. Rowe, of Digah. It is addressed to Mrs. Staughton.

"Digah, Hindosthan,
April 13, 1817.

"My ever dear Friend and Sister,—I feel as if I wanted to answer every item of your letter, but what would be the use of it! Let me feast on it, and give you something in return. The Lord's work goes on gradually in India. Mr. Rowe lately baptized six persons belonging to the 24th regiment of his Majesty's army in India; and sixteen candidates are expected to join at the next baptismal season. There are four native inquirers who attend morning daily worship at our house in Hindee, together with about six native brethren, and a few others. There are only two native sisters here, one of whom now lies very ill. I went to see her this evening, and sent her some comforts when I returned. All the native Christians, and inquiring natives, that appertain to this station, live on our premises.

"I have one native scholar, a little girl, whose parents brought her to me, requesting that I would teach her to work and read Hindee. The father is an inquirer, and therefore associates with the Christian brethren, and lives at our expense. I keep the child close to me, and do every thing for her myself, lest the parents of the fair children should become dissatisfied with her being in the school. If I had more of this kind of scholars, I would teach them at a separate house; I cannot, however, expect any but the children of Christian natives.

"This mission is very prosperous, through God's mercy. I want nothing but more grace to enable me to fill my station better. Pray for me.

"Mr. and Mrs. Hough are comfortably situated at Rangoon. The government is relaxing in its rigour, and already the condition of our friends there is meliorated. See God's grace! Our sister Judson shines like a star of primal magnitude in the east. She has translated into Burman, and brother Hough has printed, a tract; while brother Judson has something else in readiness for the press.

"There has lately been a tract on the subject of public schools published by the brethren at Serampore, which has so taken with all denominations, that many persons, unsolicited, have sent large donations.

"This morning another little native girl came to learn with the former. As there are now two, I must keep them separate from the English school, so that I have three separate schools to conduct, in three different apartments,

the boys' English school being in a separate Bungalow. This anecdote may please you! Two natives were talking about religion, one, who was a Christian, asked the other, who was a heathen, how he thought the spirit of goodness, or religion, manifested itself? He answered, 'In clothing the naked, feeding the hungry, and doing good to the needy.'

"How then does it become missionaries to magnify the religion of Christ, and win souls to it, by such works!

"Your ever affectionate friend and sister,

CHARLOTTE H. ROWE."

FRANCE.

A SAD accident is said to have occurred very lately, at the Montagnes Beaujon. M. Dufresne went in the morning, accompanied by his sister and nephew, the latter aged seven years, to the garden Beaujon; the party having got into one of the cars, it upset in its descent, and the child was thrown out, and expired the same evening; the following, the uncle closed his eyes in death, leaving a widow and thirteen children. Oh, how constantly are the most distressing consequences produced by the folly of mankind! Than this it is still more grievous to remark, the levity and unconcern with which the most instructive events are passed over by those who beheld them.

Thousands of persons had witnessed the above accident, but so feverish was their childish thirst for pleasure, that the other vehicles which descend the Montagnes were immediately filled by ladies and fathers of families. So inconsiderate man, intent on present pleasures, disregards the remonstrances of conscience, and the warnings of revelation, till inexorable death drags him into the eternal fires. Instead of this, immortal creatures should sacrifice the poor, fleeting enjoyments of a transitory life of sin, and study the pages of eternal truth, and ask of God heavenly wisdom, that an interminable existence may be a constant enjoyment of the paradise of God. To be wise for a moment, (even if unholy pleasures were more delightful than those of a pious life, which we do not allow,) and then to be a fool for ever, is the utmost want of wisdom. And to be amused through the course of a short life, and then to have nothing left but existence and agonies through a cheerless, hopeless, torturing, and eternal residence in hell, as a just punishment for all this unutterable stupidity and wickedness, is to be unhappy indeed!

T. G.

Domestic Religious Intelligence.

BRITISH AND FOREIGN SCHOOL SOCIETY.

AT the fifteenth anniversary of this Society, which was held in Freemasons'-hall, a most respectable body of its friends and subscribers assembled.

At this meeting, His Royal Highness the Duke of Sussex presided, and introduced the business of the day, by congratulating the meeting, that they were assembled to celebrate the fifteenth anniversary of one of the noblest institutions which adorned this country. The Report, which was read by Mr. Foster, contained a very cheering outline of their progress. It stated, as it well might, that the Society owed much of its success to the liberality of its fundamental principles, in embracing all denominations, without any exclusive creed, and admitting the reading of the scriptures only, without note or comment. How much offended at this the Church of Rome would be, as she believes that it is her high prerogative to give the right meaning to the divine word!! Protestant churches better understand these things. We are truly glad, however, to be informed, that, even among the Catholics, the schools of this noble Institution are, in some instances, favourably regarded.

In the Jewish school in Houndsditch, under the patronage of gentlemen of that persuasion, by means of this system, within twelve months, a number of

boys have been taught to read the Bible, both in Hebrew and in English. The rapidity with which they have learned, and the accuracy of their reading, have excited much admiration. In Ireland, the cause is prosperous; the Hibernian Society have, in that country, 400 schools, containing not less than 30,000 children.

It is delightful to know, that the influence of this Society is rapidly spreading throughout the continent. Through various parts of the Russian empire, the blessings of education are diffused; and, in France, a school has been established for the education of the Russian soldiers, which has so succeeded, that 300 have learned to read and write within a few months. A Greek is now studying at Paris, intending to introduce the British system of education into his own country. This is one of the wise men of Greece. In France, the progress has been great. A numerous and respectable meeting has been lately held in Paris, when it was found that there were as many as 400 schools in that country, upon the British system. Even in Madrid, a school has been opened; and, in other parts of Spain, others are in contemplation. In America, the knowledge of the system has been extensively spread, and a bill has been introduced into the legislature of Pennsylvania, for establishing it by law. From Hayti, encouraging accounts have been received. In one school, at Cape Henry, 200 boys are instructed. In Africa, and India, the British system of education is rapidly advancing. The Baptist missionaries, at Serampore, have formed schools, in which 6,000 children are taught to read the Word of God, in the Bengalee language. Among these, are the children of Bramins, and of rich parents. Many appropriate and excellent speeches were delivered on this occasion; and the short one of Luke Howard, Esq. merits particular attention: he said, "He trusted the meeting, in now retiring, would not forget their Treasurer, nor leave him in the unpleasant situation of putting his hand in his purse, and feeling the *bottom*—but not the *money*."

ABERGAVENNY ACADEMY.

The following Address will appear prefixed to the new Report of the Baptist Education Society at Abergavenny; the anniversary of which was held May 27, 1818.

"Having reached the eleventh anniversary of this Institution, we have briefly to review past labours, the situation in which we now stand, and implore the continued and extended aid of our patrons and friends.

"Thirty-one students from the Principality have been introduced to the grammatical knowledge and use of the English language; and, hereby, to treasures of divinity and other sciences, which, but for such means, must have remained 'springs shut up, and fountains sealed.' Many of these are become the respectable pastors of churches in England and Wales; others are the assistants of pastors; others again, are active itinerants; and, by some, new interests are likely to be raised. Thus, by the operation of means comparatively small, something has been done, and is still doing, for that kingdom which is not of this world. Nevertheless, we must devoutly recollect, that the glorious Head of that kingdom, according to his usual plan, wisely chooses, and efficiently directs the operation of feeble means, so as to produce such benefits as we have noticed; that the excellency of the power may appear visibly to be from him; and that the glory may be rendered to his name.

"Our Society has *no fund*: it casts itself, from year to year, on the lap of an all-bounteous Providence. Hitherto it has acted within a very limited circle; and, even there, has made no extraordinary effort to raise contributions. A few steady friends have, by their annual gatherings, furnished a bare subsistence to our little cause, and still it lives. From these observations, however, we deduce no argument for a supine inactivity; nor can there be any reason whatever, why we should not amplify our means, if, by augmenting them, greater good can be done, by opening a wider door for the admission of students; and by sending a greater number of prepared labourers into the vineyard.

"From the scanty receipts of the present year, we have been able to maintain *three scholars only*; at the same time it must be made known, that *six candidates*, duly recommended, have petitioned to be received; but that four of them, at least, must be denied the privilege, for the space of another year, unless *an immediate effort* be made to increase the income, so as to meet the enlarged expenditure which the reception of them would incur. Must they, then, remain

uninstructed another twelvemonth; or be sent to England, to acquire an elementary knowledge of her language? Probably, these worthy young men may stand on the same level, in regard to knowledge, with the majority of our students, at the season of their admission; and, what is the common ground they occupy? We answer, neither capable of reading or speaking English, in *any manner*. Does it fall, then, within the province or design of the highly respectable establishments at *Bristol, Bradford*, or *Stepney*, to teach Welshmen the English tongue? Certainly not. But was not this the principle thing—the precise object—the leading design—the characteristic feature—the expediency of which being made to appear, before a large assembly, twelve years ago, gave birth to our Cambro-Anglian Institution? Yes, truly. Then, can our appeal be in vain? We want help—these young ministers want immediate assistance. Friends of religion and benevolence, make yourselves acquainted with their situation. Should we not blush there is an existing impediment, though no sea divide us: the separating wall between Welshmen and Englishmen is not yet taken down; though we inhabit the same isle, are fellow-subjects of the same government, and fellow-believers of the same gospel, yet even the teachers of our common religion amongst the former, are, down to the present period, ignorant of the *speech of the latter*.

"In our country, the chief depository of learning is the English language. It is become, indeed, a very capacious storehouse, of universal knowledge; but an access to which cannot, on any rational ground, be denied to any, much less to those whose special office it is to instruct others in the purest and most important science. The circumstances of the times, however, supply us with a very cogent argument. How truly cheering! What a bright lustre of glory is shed on the present generation! The national impetus is directed to inform youthful minds of all capacities, ranks, and sizes. Knowledge is running to and fro, fulfilling prophetic writ; and behold the march of wisdom is becoming very rapid. Suffer not, then, any department to be neglected—any corner to be passed by. Look to the Principality, and its wants, and say, "shall *these be last of all regarded?*" No, no: let the sons of Albion, *without delay*, unite with the sons of Cambria, to remove every material of the separating wall, and assist in conducting such of the latter as thirst for knowledge to the *nearest stream*. The spot is well known, it is aptly situated, the way is short and plain, and to attain the object is far from being expensive. We are much obliged by the steady assistance afforded us, now for many years, from a few of our brethren in London, Birmingham, Middleton Chiney, and other places: nor must we forget to acknowledge the contributions from Oxford and Norwich, the last year, which were so seasonably forwarded: yet the paucity of our friends is a theme of regret. Whilst, then, we feel grateful to you for past favours, and hope for a continuance of them, allow us to prevail on you to recommend, in *your* respective circles, the object which *you* have learned correctly to appreciate. It is a pleasing feature in the character of the present age, that makes a delightful impression on every mind improved by religious virtue, that although the claims on Christian benevolence are so multifarious, Christian benevolence, with daily renewed strength, at all times unimpaired and unexhausted, keeps pace with those claims. It resembles the sun, which daily ministers its blessings, and yet wastes none of its vigour. And, again, like that bright orb of day, whose rays are divergent and diffusive, it enlivens and refreshes every spot within its sphere. Such considerations, while they prove its nature to be divine, encourage us with cheerful boldness, to solicit an *integral portion* of its offerings. But there are some professionally incorporated amongst the friends of Christ, whose character is not here delineated. They possess no grace that impels them to communicate; although Providence, of its ample stores, might have distributed *sufficiently* to them. What the apostle gave in counsel to his son Timothy, wherewithal to address persons of the same description of character in that day, may now apply:—'Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that *they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store* for themselves a good foundation against the time to come, that they may lay hold on eternal life.' Brethren of England and Wales, we commend you all to God, and to the word of his grace, which is able to build you up, and give you an inheritance amongst all them who are sanctified."

BAPTIST IRISH SOCIETY.

Extract from the Journal of Mr. J. M'Carthey.

Lord's Day, Feb. 1, 1818. When my congregation were collected, I mounted on a chair, when a gentleman said, "As the day is so inclement, you may come into my house, and I will accommodate your hearers in the best manner I can." We had the place soon filled, and had a memorable time. In the evening, I preached at Mr. F.—'s, near the Poor Man's Bridge, in the county of Tipperary. The next evening, Monday, I preached at Mr. C—.'s, at the Island, where people came for two and three miles round to hear the Word of God. On the 4th, I baptized a young woman, R. S. in the river, and though the snow was several inches deep, yet there were crowds who were anxious to hear and see, as the ordinance of Baptism had never been administered in that part of the country. As there were many Roman Catholics, I considered it necessary to set Christ before them as the only hope of the sinner; and endeavoured to convince them, that we did not place our dependance on baptism for salvation, but alone upon the righteousness of Jesus. I afterwards preached within doors, from Acts, ii. 41, 42, and discoursed on the nature and constitution of a Christian church: though a large place, it was filled; the people seemed astonished, and many were bathed in tears.

Thursday, 5. I baptized Mrs. D. F. who has a large family, of 10 or 12 children, one of whom I had previously baptized. I had a very numerous congregation upon the banks of the river, most of them Roman Catholics. O what a fine opportunity to preach Christ to poor perishing sinners. I then formed the three persons into a church, and administered to them the Lord's Supper.—The house was so full that it could scarce contain the hearers; I never remember a more vivifying time in my life. The hearts of the people were softened under the sermon, and not one went away until all was over. We cannot expect this to be a large church, as the field for cultivation, in this part of the country, is not very extensive; nevertheless, there is reason to expect, more will be added to it shortly, and the things which may seem unlikely to men, are possible to God. Friday, 6. Preached at Templemore, and had more to hear than usual. Saturday, 7. Preached at Castleotway; most extensive mountains, surrounded by the towns of Roscrea, Thurles, Templemore, and Nenagh. Lord's-day, 8. Preached to the poor mountaineers, and have reason to believe that good was done. A young woman, after sermon, wished to be baptized; and while I sat by the fire, reading the Word of God, she was shedding tears all the time. For about an hour I aimed to point them to the Lord Jesus; but though the young woman was very anxious for baptism, I deferred it till my next visit.

ASSOCIATIONS.

ALCESTER.

Breviates of the Association of Baptist Congregational Churches, in Oxfordshire, and the adjacent Counties, assembled at Alcester, Warwickshire, on the 12th and 13 of May, 1818.

Alcester, Tuesday afternoon, 3 o'clock.—Mr. J. Smith read the scriptures, and prayed. The letters from the churches were read. The contents of these letters were calculated to inspire gratitude and hope, as to most of the Societies united in the Association; there were, however, two or three painful exceptions. The ministers and messengers cannot omit the opportunity, of expressing their earnest request to all the members of the general body, that they would set apart some special seasons for more immediately addressing the throne of grace for the spiritual welfare, prosperity, and enlargement of that portion of Zion, in which the great Head of the church has placed them. Mr. Gray suggested the improvement of the contents of the letters, and concluded in prayer.

Evening, quarter before 7.—Mr. S. Taylor prayed. Mr. Walton preached from Luke xii. 31, and closed the service.

Half past 8.—The ministers and messengers met in the vestry. The circular letter, written by Mr. Price, was submitted to the consideration of the brethren, and approved.

Wednesday morning, half-past 6.—Mr. G. M. Smith, of Chipping Norton; Patrick, of Sibford: Beetham, and Cook, led the devotional exercises of the morning; on which, there was a pleasing attendance, notwithstanding very unfavourable weather.

Eight o'clock.—The ministers and messengers settled the accounts of the Association fund, and distributed the sums voted to the several applications; so as to leave no balance in the Treasurer's hands. They beg leave to recommend the fund, with renewed energy, to the attention of all the churches, as

possessing powerful claims on their most liberal support and encouragement.

Eleven o'clock.—Mr. E. Smith began the service, by reading the scriptures and prayer. Mr. Howlett preached from Titus, ii. 14. Mr. Hinton preached from Ephes. iv. 21; and concluded in prayer.

Quarter before 6.—Mr. Gray commenced the service by prayer; Mr. Coles preached from Romans, x. 4; and Mr. Price concluded.

Thursday morning, 7 o'clock.—Such of the associated brethren, as were able to stay, communicated to each other some of the principal events of the past year, in their respective connections; and engaged in affectionate intercession for each other, for all their brethren, and for the whole Israel of God.

The next circular letter to be written by Mr. Howlett, *on the best Means of recommending Religion to those around us.*

The Auxiliary Missionary Society will be held at Campden, in the autumn; of which due notice will be given. The double lecture to be at Hook Norton, on Easter Tuesday, 1819. It is expected that application be made to the ministers, who are requested to preach, one month before the time.

The next Association to be held at Bourton-on-the-Water, on Tuesday and Wednesday in the Whitsun-week, 1819. Mr. James Smith to preach; and, in case of failure, Mr. S. Taylor. The second preacher is chosen by the church, where the Association is held.

STATE OF THE CHURCHES.

Received, on a profession of faith	43	Dismissed	2
Received, by letter.....	7	Dead.....	16
Restored.....	1	Excluded	6
	51		24

Increase ..... 27.

Thomas Coles, Secretary.

Subscriptions to the Widow, and Family, of the late Rev. W. Bradley, continued.

	£	s.	d.
The Friends at Hackney.....	74	0	0
Rev. John Forster, Downend.	5	0	0
Mr. S. Fisher, Winchcomb...	1	1	0
From Stretton on Fosse	1	0	0
Mr. Wylie, Broadway	1	0	0
Rev. Henry Page, Worcester	2	0	0
A Lady	1	0	0
Anonymous	2	2	0

NORTHERN ASSOCIATION.

The ministers and messengers of this Association, held their annual meeting, at North Shields, Northumberland, May 12 and 13, 1818. Met at 7 o'clock, the preceding evening, when the Rev. Mr. Fisher, Rev. R. Pengilly, and Rev. C. Whitfield, prayed.

Tuesday morning, May 12.—Met at 7 o'clock, when Mr. Lightfoot, messenger, from Stockton; W. Hartly, jun. and Rev. W. Hartly, sen. prayed.

Met again, quarter-past 10 o'clock.—Rev. C. Whitfield prayed; after which, the letters were read from the different churches, the state of which is the following: Cold Rowley, none added, one dead; 29 members. Hamsterly, four added, one dead; 90 members. Newcastle, 13 added, one dead; 90 members. North Shields, 19 added, one excluded, one dead; 60 members. Stockton, one added, one excluded; 24 members; in all 37 added, two excluded, and four dead, leaving an increase of 31; number of members, 293. It was then unanimously agreed, that the next Association be held at Hamsterly, Durham, on Tuesday and Wednesday in Whitsun-week, 1819. The Report of the Northern Baptist Itinerant Society, was then read by the Secretary, Rev. C. Whitfield, when it was resolved unanimously:—

1. That the proceedings of the Itinerant Society have the decided approbation of this meeting.

2. That the officers of the Society be requested to continue their services another year; which was agreed to, with the exception of the assistant Secretary, who was under the necessity of declining the office, in consequence of other engagements, of a public nature, pressing upon his time and attention.

3. That the Rev. J. Williamson be requested to take the office of Assistant Secretary; which he accepted.

4. That this meeting do request the Secretary, to apply to Dr. Steadman, of Bradford, for one of his pupils to spend the approaching vacation in South Shields, and its neighbourhood; and if there be any prospect of raising a congregation there, that the ministers and messengers present, will do all that lies in their power to forward the object beyond that time.

5. That each congregation make a collection for the Northern Baptist Itinerant Society, to defray the expenses that may be incurred by the foregoing resolution; and that the amount, so collected, be transmitted to the Treasurer forthwith.

Rev. R. Pengilly concluded the meeting by prayer. Met again at a quarter-past 2 o'clock, when one of the members of the church was ordained to the office of deacon. Rev. C. Whitfield prayed,

and read 1 Tim. iii. Rev. W. Hartly prayed the ordination prayer, with laying on of hands. Rev. C. Whitfield gave the charge from Rom. xii. 6, 7, and concluded by prayer.

Met again at 6 o'clock in the evening. Rev. Mr. Fisher prayed, and preached from 2 Cor. viii. 9; and Rev. R. Pengilly concluded by prayer.

Wednesday morning, met at 7 o'clock. Mr. Jopling, messenger, from Hamsterly; Mr. Hallowell, messenger, from Shields; and Rev. C. Whitfield prayed.

Met again, at 10 o'clock.—Rev. W. Hartly prayed; Rev. Mr. Pengilly preached, from Luke, xi. 2; and Rev. W. Hartly, from Heb. xiii. 14. Rev. J. Williamson delivered a short address to the ministers and messengers present, and concluded by prayer. The Divine presence was manifest in all these meetings, which, we trust, will leave a lasting impression on all our hearts.

NORFOLK.

On Wednesday, the 13th of May, 1818, the ministers of the Baptist churches in the central part of the county of Norfolk, held their annual meeting at East Dereham. The Rev. Jonathan Carver, of Necton, preached in the morning; the Rev. Charles Hatcher, of Great Ellingham, in the afternoon. The Rev. —— Middleditch, of Rattlesdon, Suffolk, being on a visit in the neighbourhood, very kindly complied with an invitation to preach in the evening.

The next annual meeting to be held at Wymondham, on Wednesday in Whitsun-week. Put up at the White Hart.

NEW MEETINGS OPENED.

WELLS.

On Wednesday, December 3, 1817, a new Baptist Meeting was opened in the city of Wells. The Rev. S. Saunders, of Frome, preached in the morning, from Deut. xxxiii. 3; the Rev. J. Holloway, of Bristol, in the afternoon, from Exod xx. 24; and the Rev. T. Gough, of Westbury Leigh, in the evening, from Hebrews, ii. 3. The devotional exercises were conducted by Messrs. Burnett, Chandler, Williams, Seabrook, and Cantle.

For several years past, there have been a few Baptists in this city, and their number increasing, it was considered advisable to form themselves into a church, in the year 1815. They were principally supplied by the students from the Bristol Academy, till November 10, 1816, when they obtained a minister, who has since been ordained over them.

From the commencement, they have been necessitated to worship in a small room, till the month of July last, when a freehold house and garden were purchased at a public sale, by one of their members, which is now converted into a very neat place of worship, capable of containing nearly 400 persons; and having studied the most rigid economy, the whole expense of purchase and alteration amounts to about 450*l*. More than a fifth part of this sum has been already collected in Wells, and its immediate vicinity; for the remainder it will be necessary to appeal to the well-known benevolence of the religious public.

WALSHAM-LE-WILLOWS.

On Tuesday, May 5, 1818, a new Meeting was opened at Walsham-le-Willows, in the county of Suffolk, for the Baptist denomination. On this occasion, Mr. Cowell, of Ipswich, preached, from Acts, xx. 24; Mr. Paine, of Ipswich, from Psalm lxxxix. 15; Mr. Cole, of Otley, from Zech. xiv. 8, 9; Mr. Ward, of Diss; Mr. Garthwaite, (Independent,) of Wattisfield; Mr. Middleditch, of Rattlesden; Mr. Catton, of Bury St. Edmunds; and Mr. Cooper, of Stoke Ash, assisted in the devotional services. There is a pleasing prospect for raising a cause to the Redeemer's honour in this place.

SOUTHAMPTON.

On Wednesday, the 27th of May, 1818, at Southampton, was opened, in East-street, a neat and commodious place of worship, belonging to the Baptist denomination; when appropriate sermons were delivered on the occasion: that in the morning, by the Rev. John Ryland, D.D. of Bristol, from 2 Cor. xiii. 14; and that in the evening, by the Rev. T. Griffin, of London, from Phil. ii. 16. The devotional services were conducted by Messrs. Saffery, of Salisbury; Atkins, (Independent,) Southampton; Miall, of Portsea; and Yarnold, of Romsey. The hymns were given out by Messrs. Clare, Clarke, Shoveller, and R. Owers, the pastor of the church. The blessing of him, whose favour is

better than life, was largely felt. The Rev. J. Saffery, of Salisbury, preached the last sermon in the old place, the preceding evening, from Exod. xxxiii. 14, 15. The whole of the services were numerously attended.

ROWBOROUGH, SOMERSET.

On Wednesday, July 15, 1818, a neat and commodious Baptist Meeting was opened, at Rowborough, Somerset. Three sermons were preached on the occasion. In the morning, by Dr. Ryland, from Luke, i. 17; in the afternoon, by Mr. Williams, of Huntspill, from Psalm cii. 16; and, in the evening, by Mr. Seabrooks, of Glastonbury, from Luke, xv. 10. Several other ministers assisted in the devotional exercises. The services, throughout the day, were very interesting, and the attendance and spirit, for hearing, highly encouraging.

PERRITON.

On April 4, 1817, a new Meeting-house, for the use of the Baptists, was opened at Perriton, near Minehead, Somerset.

Mr. Tyso preached in the morning, from Psalm xxvii. 4; and in the evening, from Mal. iii. 10. Mr. Cave, (Independent,) of Stone, preached in the afternoon, from Psalm cxviii. 25.

The people had been accustomed to meet in private houses for years past, and by the labours of our brethren Humphry and Tyso, and others, several persons were brought to the knowledge of the truth; some of whom joined the church at Stokegomer, and others the church at Watchet.

Many attempts had been made at various periods to obtain an eligible spot of ground, but without success, till at length application was made to Lord King, who, in his reply, spoke of the Baptists, as a body, in the most respectful terms, and added, "He had no objection to a colony of them being planted on his estate;" and, as a token of his good wishes, he *gave the ground* for the erection of the new place, and *timber* for the roof.

On the 18th of May following, a new church of the Particular Baptist denomination was formed by Mr. Tyso; consisting principally of persons dismissed from the church at Watchet, and that of Stokegomer. Mr. Samuel Gill, late student at Bristol, is their present minister, and the sphere of usefulness is very extensive.

NEW CHURCH FORMED.

WAKEFIELD.

About the month of November, 1816, the itinerant preachers employed by the Baptist Itinerant Society, for the counties of York and Lancaster, visited Wakefield. They found a Baptist or two in the town ready to encourage them in their work. In January, 1817, they engaged a school, in which divine worship has been regularly carried on; but, as the situation was inconvenient, and too small, a place of worship, occupied previously by the Methodists, in connection with the late Mr. Kilham, who had then abandoned it, was rented. In this place, on October 22, 1817, public worship was attended to. Mr. Scarlet, of Gildersome, prayed; Dr. Steadman, of Bradford, preached, from John, i. 25, and concluded in prayer: after which, three persons were baptized in the river below the town, by Dr. Steadman, attended by 5,000 spectators. In the afternoon, Mr. Trickett, of Bramley, prayed: Mr. Aston, of Lockwood, preached, from Ephes. v. 2; in the evening, Mr. Hughes, a student from Bradford, prayed; and Mr. Hargreaves, of Ogden, preached, from Mark, xii. 37. Since then, preaching has been regularly continued.

On April 21, in the evening, Mr. Bottomley, a student from Bradford, prayed; Mr. Mann, from Shipley, preached, from Acts, xi. 25, and concluded.

April 27, 10 A. M.—Mr. Sample prayed; Mr. Mann preached, from Rom. vi. 4, and after the sermon baptized two persons. In the afternoon, Mr. Sample preached, from Psalm cxxxiii. 1, and concluded. Immediately, five persons were formed into a church of the Particular Baptist denomination, and the Lord's Supper administered, in which service Mr. Mann presided: two* or three more are expected very soon to unite with this small band.

Seven in the evening.—Mr. Sample prayed; Mr. Scarlett preached, from Psalm xvi. 11, and concluded.

The services excited considerable interest. A little one is formed in this large town, which, we hope, by the blessing of God, will soon become a thousand.

* Two persons, previously baptized, and members elsewhere, have applied for a dismission, to unite with them.

ORDINATIONS.

LEWES, SUSSEX.

On Wednesday, May 13, 1818, Mr. J. B. Pewtress was ordained pastor over the Baptist church, at Lewes, Sussex. The Rev. Mr. Packer commenced the solemn service of the day, by reading the 132d psalm, and praying. The Rev. Mr. Forster, of Uckfield, described the nature of the service, asked the usual questions, and received the confession of faith. The Rev. Mr. Edwards, of Little Wilde-street, offered up the ordination prayer, with the imposition of hands, and likewise gave the charge from Col. i. 27, 28. The Rev. Mr. Kirby concluded this part of the service by prayer.

Met again in the evening, the Rev. Mr. Kirby began the service by reading and prayer; the Rev. Mr. Dicker, pastor of the Baptist church, at Hailsham, delivered a salutary address to the church, from 1 Thess. v. 12, 13. Mr. Pewtress concluded in prayer.

A pleasing revival has taken place in this church within these last six months; several additions have been made to it, and the present prospect is very encouraging.

N. B. The Rev. Mr. Cox, M. A. of Hackney, was to have delivered the charge, (having been the late pastor of Mr. and Mrs. Pewtress,) but owing to a severe affliction in his family, was prevented.

YORKSHIRE.

On Wednesday, June 3d, 1818, Mr. Joseph Gaunt was ordained as pastor over the Baptist church, at Sutton in Craven, Yorkshire. The crowd was so great that the services were conducted in a neighbouring field.

Half-past 10, A. M.—Mr. Nathan Smith, of Barnoldswick, read 1 Tim. iii. and part of Ezek. iii. and prayed. Mr. Oddy, of Haworth, discoursed on the nature of a gospel church, from Psalm cxxxiii. 1; asked the usual questions of the church, and the minister. Dr. Steadman, (Mr. Gaunt's tutor,) offered up the ordination prayer, accompanied with laying on of hands. Mr. Trickett, of Bramley, (Mr. Gaunt's pastor,) gave a very serious and impressive charge, from 2 Chron. xxix. 11; and Mr. Jackson, of Ackrington, concluded with prayer.

Three o'clock, P. M.—Mr. Allison, of Idle, prayed; Dr. Steadman preached to the church from 1 Cor. xvi. 10; and, Mr. Scott, a student at Bradford, concluded with prayer.

Quarter before 7, in the evening.—Mr. Mann, of Shipley, prayed, and preached from Gen. xvii. 1; and Mr. Winter, a student from Bradford, concluded with prayer.

Poetry.

TO ANTINOMIANS.

"And he which is filthy, let him be filthy still."

What! say th' "unclean spirits" hous'd in clay,
That "sin can do the Christian soul no harm?"
That they may wander, "sound in faith," astray?
For this, let Zion's watchmen sound alarm—
Tear off the mask that hides a devil's face,
Thus trampling under foot redeeming grace.

What! sin can do no harm?—What has it done?
What gave to earth her pestilence and storms?
What made the flood, the lake of Sodom run?
What now makes horror stalk in frightful forms?
And may the Christian in the scene be gay,
And with the scorpion innocently play?

What made the couch of David flow with tears,
When he perceiv'd "his foot had nearly slipt?"
What gave the bold apostle sudden fears,
When he went out in bitterness and wept?
When the cock sounded on his ear alarm,
Did he believe that sin could do no harm?

What brought the harmless martyrs to the stake?
Rome was, we know, the guilty cause of all—
But hail'd they not the flames for conscience'-sake?
And death preferr'd to Rome's licentious thrall?
When Cranmer to the fire stretch'd out his arm,
Did he conceive that sin had done no harm?

What was it wrung a Spira's soul in death?
Apostate, let thy conscience here reply:—
'Twas sin that troubl'd his departing breath,
And gave thy cursed axiom the lie.
"The sting of death is sin," if in thy heart
It hold a place, thy doom is seal'd "depart!"

O, "worse for mending, wash'd to fouler stains!"
Thus doing despite to the grace of God;
No pleading sacrifice for you remains,
You turn his sceptre to a venging rod.
Who scorns alike the loyal who aspire,
Or the wash'd swine who wallow in the mire.

Go to!—if sin can do your soul no harm,
Trust on your bladder-creed the raging deep,
Walk on the burning fire without alarm,
Upon your precipice securely sleep;
But far from you may I still trembling dwell,
A stranger to your secret dark of hell!

R. THOMSON.

AN HYMN.

As thorns the lily do invest,
So sorrows pierce the pilgrim's breast,
A wand'rer in a vale of care,
With sin and death for ever near.

He lifts his eyes to view on high
The joys of blest eternity;
And wipes the tear of grief away,
While hope reveals a future day.

With holiness as bright as light,
And all that gives the soul delight;
A heart that mourn'd in wo before,
Shall lose its sting, and weep no more.

While Christ who purchas'd heaven with blood,
And by his death led us to God;
Though earth, and sea, and skies remove,
For ever will his children love.

O God! my Father, Saviour, King,
To future bliss my spirit bring;
And through eternity I'll bless,
The Lord who sav'd me by his grace.

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